SVVEET AND Soule-Perſwading INDVCEMENTS Leading unto CHRIST.

TO DEDVCED Solomon

1. From the Conſideration of Mans Miſery, Emptineſſe, Baſeneſſe, and Diſhonour without Chriſt.
2. From the Meditation of the Comforts attending the Soules receiving of CHRIST.
3. From the Apprehenſion of the Joy and Excellency of Chriſts living in Man: The whole ſingularly ſweetning the Meditation of Chriſt to the Soule of Man.

Hoe every one that thirſteth come to the waters, and he that hath no money, come ye buy, and eat, yea come buy wine and milke without money, and without price: Wherefore doe ye ſpend your money for that which is not bread, and your labour for that which ſatisfieth not. ISA. 55. 1, 2.

Draw me, and we will run after thee, the King hath brought me into his chambers, we will be glad and rejoyce in thee, we will remember thy love more then wine, CANT. 1. 4.

BERN. SERM. 43. in CANT.

Aridus eſt omnis animæ cibus ſi non oleo iſto infunditur, inſipus eſt ſi non hoc ſale conditur, ſi ſcribas, non ſapit mihi niſi legero ibi Jeſum, ſi diſputes, aut confer as, non ſapit mihi niſi ſonuerit ibi Jeſus

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By *Alexander Groſſe*, Miniſter of CHRIST.

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To the Christian READER.

Reverend and Christian Reader,

There is nothing more pleasant and comfortable, more animating and inabling, more ravishing and soule-contenting to a true Christian, then the frequent and serious meditation of Christ, then an holy and humble, sweet and constant commerce and communion with Christ: Christ Iesus being the whole of mans happinesse; the Sunne *which gives him light in darknesse; the Physition which heales his soules sickenesse;* the wall of fire *which defends him in the assaults of all enemies;* the Friend *comforting him in his heavinesse; the* Arke *supporting him in the deluge of all his distresses; the* Rocke *sustaining him under the heaviest pressures; the enjoyment of Christ solaceth in the deepest sorrowes; the want of Christ distracteth in the greatest worldly abundance.*

Who but Christ is the cloudy Pillar, *protecting and leading Gods* Israel; *the* heavenly Manna *feeding the Lords people; the* brazen Serpent *curing Gods children of the sinfull venome which the fiery Serpent hath infus'd into them: Who but Christ is the* Propitiatory *or* Mercy-Seat *in whom mercy is seated, and through whom it is revealed*

vealed and communicated to all that thirſt after it; the Jacobs ladder *by whom God deſcendeth unto man, and man aſcendeth unto God; the* Table of Shew-bread *on whom our ſoules are feaſted; the* Candle-ſtick *by which the Church of God is enlightned; the* Altar of perfume, *in whoſe name and through whoſe mediation we and our prayers are accepted: the* brazen Laver *in whoſe blood we are waſhed, and the* fiery Chariot *by which we ſhall at the laſt like* Eliah *be tranſlated in tranſcendent glory and triumph: Nothing can make that man miſerable who hath Chriſt for his poſſeſſion; the fulleſt confluence of all abilities can never make that mans eſtate truly comfortable who hath not Chriſts fulneſſe communicated to him: Chriſt being the onely* Well *which is able to refreſh and fill us, when all our veſſels like* Higgs, *prove empty bottles: the onely* Conductor, *who is able to lead us, when we are to paſſe thorough the Wilderneſſe, and red Sea of manifold adverſities: the only* Companion *able to comfort us, When God cals us with the three children to walke in the fiery fornace of ſharpe and ſcorching trials; the onely* Joſhua, *the onely* Captaine of the Lords Hoſts, *who can reſcue us, when the* Amoritiſh Princes, *either men or Divels doe beſiege us: ſweet and ſure is their Refuge, who are under the protection of the Lord Ieſus:* He is a hiding place from the wind, and a covert from the tempeſt, rivers of waters in a dry place, the ſhadow of a great rock in a weary Land: *The life and liberty, peace and ſafety, joy and victory, wealth and glory of a Chriſtian is treaſured up in Chriſt.*

Be therfore inſtant and induſtrious, giving all diligence,

1. To make Chriſt ſure unto thy ſelfe: *With* Boaz *in another caſe be in no reſt untill thou haſt finiſhed this thing*

thing this day. Christ is richly worth the having, all the residue without Christ is worth nothing. Stand not upon the cost, whither paines or study, teares or prayers, peace or wealth, goods or name, life or liberty; sell all for this pearle. Christ is of that worth and use that thou canst never over-buy him, though thou gavest thy selfe and all the world for him, the making sure of Christ is the assurance of all the rest. Rom. 8. 32.

2. Stand for Christ, *take Christs part, be on his side, whoever be against him; the victory ever passeth on Christs side at last; all his faithfull Souldiers are glorious* Conquerours: *they all have crownes, though sometimes they swimme unto them in blood; take to thee therefore the heart and courage of* Shammah *one of* Davids *Worthies,* who stood and defended the field when all the rest fled. *Thus abide thou with Christ, stand for him, defend his Truth, his Worship, his Church and children, though all others fly from him or rise up against him: there is more joy and glory in Christs sufferings, then in the triumph of profane persons, there is more dignity in Christs thornes then in their golden crownes; the more thou looosest for the Lord Jesus, the greater is thy advantage: he is unworthy the name of a Servant that will not stand by his Lord and Master in time of dangers; She dishonours the name of a wife that refuseth copartnership with her husband in his troubles; he is unworthy of a name either with God or man, worthy to have his name buried in everlasting infamy, that will not stand by Christ with most resolution and confidence, with most courage and boldnesse, when men and Divels oppose Christ with most rage and violence, ô then as* Mævius *that noble* Centurion *of* Augustus *being taken and brought unto* Antonius *and demanded how hee*

would be handled, heroically answered, Command mee to be slaine, because neither the benefit of life, nor the punishment of death can move me, either to cease to be *Cæsars* souldier, or to begin to be thine. *Thus whatsoever doe befall thee, though a thousand deaths be threatned to be inflicted on thee, let neither the hope of life, nor the feare of death draw thee to cease from being Christs souldier, or to begin to fight under the worlds banner; it is more noble and comfortable to die the most ignominious death for Christ, then to live the most glorious worldly life with the deny all of Christ.*

3. Doe not stand aloofe off from Christ when Christ is upon the Crosse: *Doe not halt and neutralize in the houre of Christs and his Churches troubles; he that is not Christs friend is Christs enemy:* He that is not with him is against him: *It is* Salomons *observation of the sloathfull,* He that is sloathfull in his worke is brother to him that is a great waster, *accordingly, he that is sloathfull in Christs worke: that doth not readily put forth his hand, to the helpe and assistance of Christ and his Church, is brother to him that is a great waster of the Kingdome and Church of* Christ: Christ *lookes on all Neutralists, as on enemies, and not on servants,* * *he that holds not wholy with* Christ, *doth very shamefully neglect* Christ: *there is no consistence betweene the service of two Masters, men cannot possibly at once be the followers of two contrary leaders: And what are these time serving Politicians and carnall Neutralizing middle men? but spirituall* Harlots, *their hearts are divided betwixt Christ and other lovers:* Ignominious Disgracers *of the Christian name and profession, their way like the goings of the lame whose legs are not equall:* prodigi-

ous

fugalari me jube, quia non salutis beneficio, nec mortis supplicio adduci possum, ut aut Cæsaris mi'es esse desinam, aut tuus esse incipiam. Bruson. l. 2. c. 1.

* *Aut totum mecum tene, aut totum omitte.* Greg. Nazien.

ous * Traitours *to their heavenly Prince, the truth, the cause and Church of* Christ : *The very off-spring of* Judas. Shamefull expolers *of themselves to the scorne and hatred of all men, both good and bad : it happening unto these middle men, as to them who dwell in the* * *middle roomes of some high building, as they are smoaked and smothered by them that dwell under them, and polluted with slime and filth from them that dwell over them; so smoake and smother, disgrace and shame is the portion of such neutralizing and middle people : they that cleave heartily to neither side, are justly suspected and abhorred of each side : He that is neither thoroughly for God, nor for man, is rejected both of God and man : doe not say then in the day of Christs and worlds contestation, as sometime the Roman* Cato *did in the civill warre betweene* Cæsar *and* Pompey, Quem fugiam video, quem sequar non video. *I discerne whom to fly, but I see not whom to follow. Whosoever be deserted,* Christ *must be fully followed, or the curse of* Meroz *must be expected.* Curse ye Meroz, said the Angell of the Lord, curse ye bitterly the Inhabitants therof, because they came not to the helpe of the Lord, to the helpe of the Lord in the day of the mighty. *Which words I wish, as once* Chrysostome *did that sentence,* Eccles. 2.11. *were engraven on the doore-posts, into which these Politicians and Neutralizers enter, on the Tables where they sit, on the dishes out of which they eat, on the cups out of which they drinke, on the bedsteeds where they lie; on the walles of the houses where they dwell; on the garments which they weare; on the heads of the horses on which they ride; and on the fore-heads of all them whom they meet, that they might learne and continually remember,* That there

* *Is proditor est veritatis qui aut non libere pronunciat, aut non sufficienter eam defendit.* Chrysost.

* Aristoteles *de mediis.*

Jud. 5.23.

Rev. 3. 16. is bitter curse attending not only them that openly oppose Christ, but also such as neglect to minister their assistance to Christ: *Who will spew all them out of his mouth who are neither hot nor cold; such as halt in the profession of* Christ *are the greatest abomination to* Christ, Christ *will make their condition very base and ignominious, who are not Zealous in* Christs *cause and service.*

4. Be not terrified with the multitude of opposers or oppressions which thou shalt see against Christ; *but rather say as that noble* * *Souldier in* Erasmus *did to him that told him of that numerous and mighty Army which came against him,* Tanto plus gloriæ referemus, quoniam eò plures superabimus, *the number of opposers makes the Christians conquest the more illustrious: say to thy soule in this case as* Hezekiah *did to his Souldiers in the like;* 2 Cro. 32. 7, 8. Be strong and couragious, be not affraid nor dismayed for the King of *Assyria*, nor for all the multitude that is with him, for there be more with us then with him; with him is an arme of flesh, but with us is the Lord our God, to helpe us, and to fight our battles. And the people rested themselves upon the word of *Hezekiah* King of *Iudah: and that thy heart may not meditate a revolt from* Christ, *nor entertaine a thought of conspiring with the profane multitude in hope of temporall preservation and safety: consider,*

* Pædaretus.

1. *How* the profanest part doth ever in the issue prove the weakest part: *the power of ungodlinesse cuts in sunder the sinewes of the greatest earthly forces, as* Jonah *weakened the Marriners in the Ship,* Achan *the Souldiers in the Army, and a reigning disease the grea-*

greateſt body of fleſh, their ſinne againſt God brings a curſe on them that oppoſe God, and though they may proſper for a ſeaſon, for the tryall or caſtigation of Gods children, yet at length like the * *rod in the fathers hand they are burnt or broken. God at length reſolves even unto nothing, all the powers which exalt themſelves againſt Heaven, as is manifeſt in the fall of the* Midianites, Goliah, Abſolom, Zera *the* Æthiopian, *the King of* Aſiria, *and infinite others.* * Iſa 10.6.

2. *Conſider, how they who for ſafety forſake* Chriſt, *and betake themſelves unto an arme of fleſh,* Have no other but a withered reed to leane on, no other then a ſandy Foundation to build upon. *They go like the children in the Prophet with their veſſels to empty pits, and returne aſhamed, they ſhelter themſelves with the men of* Shechem *under a bramble, where they are pierced and goared, inſtead of being ſhadowed; their imaginary way and meanes of ſupportation, turnes to their reall ſhame and ruine: all worldly powers to them that deſert the Lord Ieſus, prove not onely vaine helpers, but miſerable deſtroyers: for thus ſaith the Lord,* Curſed be the man that truſteth in man, and maketh fleſh his arme, and whoſe heart departeth from the Lord, for he ſhall be like the heath in the deſart, and ſhall not ſee when good commeth, but ſhall inherit the parched places in the wilderneſſe in a ſalt land and not inhabited. *When a people have moſt of man for them, and leaſt of God with them, then are they uſually neareſt unto utter ruine.* Jer. 14.3. Jud. 9. Jer. 17.5,6.

3. *Conſider how they who goe from* Chriſt *and unite themſelves to the profane and diſaffected multitude for ſafety,* doe engage themſelves in a common quarrell againſt

against Christ, *and make* Christ *their enemy, and having armed* Christ *against them, all the world cannot preserve them; but now they are dash'd in peeces as a* Psa 2.9. Mat.21. Potters vessell by an iron rod, *now* Christ *like a Rocke fals upon them and grindes them unto dust: Conjunction with* Christs *enemies is the worst of all wayes and meanes for refuge*; Shouldest thou helpe the ungodly, and love them that hate the Lord? (*said the Prophet to that good King* Iehoshaphat) therefore is wrath upon thee from before the Lord.

4. *Consider how combination with the adversaries of* 2 Cro. 19 2. Christ *and his cause for temporall preservation*, hath evermore a crosse and curse attending it; *enterprizes against the Lord* Iesus *have in all ages proved dismall to their undertakers*, Who (*saith* Iob) did ever harden himselfe against the Almighty and prosper. No weapon (*saith the Lord*) that is formed against thee shall prosper, and every tongue that shall rise against thee in judgement thou shalt condemne. *They who cast the three children into the fiery fornace burnt themselves.* Pharaoh *perished in the very waters into which he fore'd the* Israelites: *there is nothing but an expectation of crosses and curses to that man that doth oppose* Christ *the fountaine of all blessings.* Iob 9.4. Isa. 54 17.

5. *Consider*, when the Church is weakest and the combination strongest against it, then God is alwaies neare to it, and most ready to shew his power in the preservation of it. *The Churches deepest misery is Gods choisest opportunity*; *the Lords people never see and enjoy more of Gods presence then in the fiery fornace: God takes occasion by his Churches distresses at once to manifest his power, wisdome, justice, truth and goodnes.*

6. Con-

6. *Conſider*, that Chriſt is the ſtrength of every thing, *the foundation is the ſtrength of the houſe, the rootes are the ſtrength of the Tree*; Chriſt *the Creatour is the ſtrength of the creature. He turnes the ſtrength of the mighty into weakneſſe, and the impotency of the weak into ſtrength; the creature alwaies proves more or leſſe powerfull, according to the concurrence of* Chriſts *arme either with or againſt him; all the Nations of the world, when the influence of Gods power is ſuſpended, are but as* a drop of a bucket, *and as* the ſmall duſt of the ballance: *the weakeſt people, the worme* Jacob *when* Chriſt *joynes with them are ſtronger then the Mountaines: No mans ſtation is firme or ſtable beſide his, who hath* Chriſt *ſuſtaining him. Gods Church hath no cauſe of contracting, deſpairing cogitations either from her owne weakneſſe, or from the power of her adverſaries, receiving her ſupportment from the power of* Chriſt Ieſus; *for* he will keepe the feet of his Saints, and the wicked ſhall be ſilent in darkneſſe, and by ſtrength ſhall no man prevaile. Iſa. 40.15. Iſa. 41.11,12,13 1 Sam. 2.9.

7. *Conſider, how they who ſtep out from* Chriſt *and betake themſelves to the ſhadow of carnall men for refuge,* doe therein aſſociate and combine themſelves with Satan, *for an uncertaine, bodily preſervation, doe expoſe their ſoules unto certaine and inevitable ruine, and what can it availe a man, to looſe the jewell in hope to keep the cauket, or to deſtroy the Inhabitant, in hope to preſerve the houſe: However it goe for the preſent,* Chriſt *will prevaile at laſt; and whither wilt thou runne then, that runneſt from* Chriſt *now: Hee that now flies from the cauſe of* Chriſt, *will not be then able to fly from the wrath of* Chriſt: *He that now refuſeth*

faseth Christ *suffering, shall with dreadfull horrour and amazement at last behold* Christ *triumphing.*

Lastly, Consider, There is more Majesty, terrour and security too, in the presence and consortship of a few good men then in the presence of a great number of profane men: *There is a manifestation of God in them, which makes the hearts of their enemies to shake, as they who came to apprehend* Christ *fell backward at the very beholding of* Christ. *Gods powerfull and blessed presence among his people, the efficacy of their prayers, the power of godlinesse apparant in their lives, the very perswasion which wicked men have of their integrity, of their intimacy and communion with God, and of Gods taking part with them, doth make their presence dreadfull to the eye and apprehension of profane men:*

Ff.48.2,3,4. *thus the* Psalmist, Beautifull for scituation, the joy of the whole Earth is Mount *Syon,* on the sides of the North the City of the great King. God is knowne in her Palaces for a Refuge: for loe the Kings were assembled, they passed by together, they saw and so they marvelled, they were troubled and hasted away, feare tooke hold upon them there, and paine as of a

Hest 9.2. woman in travell. *And in the dayes of* Hester the feare of the *Iewes* fell upon all people: *And in the dayes of* Ioshua, such a feare fell upon the profane Nations that their hearts melted, neither was there spirit

Josh. 5.1. in them any more, because of the children of *Israel. The enduring of affliction with Gods people, is better, more honourable, more comfortable, more safe and profitable then the enjoyment of the pleasures of sin for a season.*

5. Pray for the peace of Ierusalem, *for the safety, unity, tranquility of the Church of* Christ. *Pray for the*

the blessing of Heaven upon our deare and dread Soveraigne, and upon his great Councell, that his Name, his Throne and Kingdome may flourish and shine in glory like the Sun to the end of the world, and that their Councell may be acceptable to him; the divisions of Reuben *sweetly and fully reconciled, & our threatned storm changed into a blessed calm, having one* Prince of peace *commanding us,* one word of peace *instructing us,* one *spirit of peace conducting us, one* way of peace, *wherunto the Lord hath called us: let every man cast the disobedient* Ionah *out of the Ship of his own soul, which makes our waters tempestuous. Let every man cut off the* Sheba *of his owne rebellious lust, which causeth God to threaten the laying of a Siege against the City both of our soule and body. Let us meet the Lord as* Abigail *did* David, *that the Lord may be intreated, that all that is amisse may be thoroughly reformed, and the Gospel of our peace in the purity and perfection therof continued, and the unity of the Spirit in the bond of peace preserved.*

6. Communicate freely and fully to the necessities of the Church of *Christ, as the* Sun *his light to them that sit in darknesse, the* mother *her breast to the hungry child, and the* Cloud *its raine to the thirsty ground; the Churches* wants *are for the tryall of thine abundance, the Church purchased by the blood of* Christ *is* more precious *then all worldly possessions, and challengeth* preheminence *in thy affections above all earthly treasures. What thou possessest is not so much thine as* Christs, *and therefore ought freely to be expended in the cause of* Christ. *It is the honour of thy substance to be imployed in the Lords service; it is the* glory *of a Christian to be* Christs *Almoner to feed his Church and children; the Church is a* Vineyard *whence*

a liberall harvest returneth to every man that sowes plentifully to it. Christs bloud *is infinitely* more precious *than thy gold. He gave* his blood *for thee, and how canst thou with-hold* thy mony from him. Depart *rather with all thy* substance, *then that one* member *of* Christ perish *for the want of it. It is not mans* riches, *but mans* bounty *to* Christs *members that honours man; it is not the* presence, *but the* well using *of thy abilities which will give thee comfort in the houre of thy last and dreadfull Summons.*

7. Be constant in the knowledge, faith, love, feare and profession of Christ. *Be not in the matter of Gods worship and thy salvation like a Reed shaken with the wind. Be not carried too and fro with every vaine and empty Doctrine like a Ship without an Anker. Be not tossed up and downe with every gust and wave of affliction; take not thy leave of* Christ *as* Orpah *did of* Naomi *for any distresse that doth befall the Church or cause of* Christ; *doe not leave the* Sun *for a Gloe-worme, the favour of God for the love of men; doe not change the Arke for* Dagon, *the wheat for chaffe, the Doctrine of* Christ *for the tradition of* Antichrist, *pure Religion for sordid and slavish Superstition. Forsake not the bridegroome of thy soule for a Harlot, the Lord* Iesus *for the creature; perfidiousnesse to* Christ *is the shame of all shames to a Christian; God and man, friend and foe abhorre him that proves unfaithfull to the Prince of his salvation: It was the saying of the Father of* Constantine *the great, occasioned by some of his houshold sacrificing to Idols upon a Commandement which he gave for tryals sake,* Eos Regi suo nunquam fideles fore, qui Deo infideles extitissent. *He that will be false to God will never be true to man for conscience sake. He that breaketh faith with*

God

God is worthy of least credit with man. Take heed therefore, let not thought arise within thee of departing from the living God; but presse forward, draw nearer and nearer unto God, breake therow all the Armies of opposition and discouragement which doe or shall encounter thee, as Davids *worthies brake thorow the Army of the* Philistines, *and came to the wels of* Bethel: *grow in Knowledge as the light shining more and more to the perfect day: grow in faith as the Tree in rootes; increase in love as the fire in heat having much wood. Be not terrified with any comminations, bee not disheartned with any losses, revolt not for feare of any sufferings, there is enough in* Christ *to make a superabundant recompence. In him thou hast a living Spring, when all thy bottles are empty; an iron pillar when all thy withered reeds are broken; a wall of fire, when all the refuges and hiding places of chaffe and stubble are scattered like the dust before the wind; in him thou hast a glorious Sun when all the blazing stars of thy worldly comfort are extinguish'd and come to nought; a bridegroome the faireſt of ten thousand, when all thy friends according to the flesh are put to perpetuall silence in the grave. O then suffer thy self now to be guided by* Christ, *prostrate thy self under the feet of* Christ, *be contented with* Christ, *repose thy self upon* Christ, *increase thy interest in* Christ, *live wholy to* Christ, *and be ready to suffer and dye for* Christ, *that so thou mayest for ever tryumph with* Christ: *So prayeth*

The most unworthy
of them that serve
the Lord *Christ*,
A. G.

SWEET AND Soule-Perſwading INDVCEMENTS, Leading unto CHRIST.

CHAP. I.

Pſal 118.26.

Bleſſed be he that commeth in the name of the Lord, we have bleſſed you out of the houſe of the Lord.

CHriſts triumphant comming into Ieruſalem, is a lively Embleme and cleare repreſentation of his gracious comming in the Goſpell to his people, and in his ſpirituall and heavenly kingdome, to the ſoules of his choſen. Chriſt comming into Ieruſalem, *ſent two of his Diſciples to looſe the colt which was tyed, and to bring him unto Chriſt.* Chriſt comming in his ſpirituall kingdome, ſends his Miniſters by their preaching to looſe and free the ſoules of men a Mat 21.

 which

which are fast chained and fettered to sinne, Satan, and the world. All men in their naturall estate and condition are slaves to the world, servants of corruption, and bondmen to Satan. *Christ by the labours of his Ministers in the Gospell communicates spirituall liberty and freedome to the soules of Gods chosen.* We all continue fast tyed with the cords and bands of carnall lusts and affections, till Christ sends his Ministers amongst us.

The colt was first loosed, and then brought to Christ. *The powers of sinne and ungodlinesse must first be dissolved within us, before we can come to Christ Iesus.* We must be loosed and set free from the power of sinne, Satan, and the world; which formerly ruled and swayed like Masters over us, or else we are unfit for Christs service; He that will not be untyed and loosed from his sinne, cannot be united unto Christ; the labours of Christs Ministers in respect of us are fruitlesse, if they doe not loose us from the power of ungodlinesse.

Christ commandeth the two Disciples to bring the colt to him, not to keep him to themselves, not to imply him in their owne service. *It is the duty of Gods Ministers to draw the soules of men not unto themselves, but unto Christ:* They are corrupt and carnall Ministers that seeke to exalt themselves, and not the Lord Iesus, in the eyes and hearts of their hearers; the drawing and working home of the soules of men to Christ Iesus, is the chiefest crowne and honour of all ministeriall labours; they who make either their owne profit, or applause the end of their ministeriall service, are certainly deceitfull workers.

The Lords and owners of this colt, though they questioned with the Disciples, why they loosed him, yet at their word they readily let him goe. *Christ makes his Word in the mouth of his Ministers powerfull and effectuall in the hearts of his people to move them to resigne themselves and all that they have to Christ and his service.* Christ makes the soules of such as belong to Gods Election, to obey the voice of his Ministers in the Gospell. Christ sent not his Disciples to loose and bring unto him some magnificent and stately horse, such as Princes-

ees and Nobles use to ride on, but the sole of an Asse, an ordinary, dull, and plaine beast. *Christ doth most usually set up his spirituall throne and kingdome in the hearts of men of meane and low condition, and of little or no esteeme in the world.* Men most eminent for their morall and temporall endowments, are often found the greatest strangers to Christ and his service: Christ is many times carried in triumph in the hearts of poore and despised people, when such as have the fulnesse of the world will not vaile and stoop to him.

The Disciples did not onely bring this colt to Christ, but they also spread their cloathes upon him, and so prepared and fitted him for Christ to ride thereon. *Gods Ministers must by their doctrines garnish the soules of men, that they may be fit for Christ to raigne in them.* Nothing should be of such esteeme or use with us, but we should readily spare it for Christs service, be ready to strip our selves of all, even our very garments to exalt the Lord Iesus; we should rather chuse to make our selves naked, then suffer Christ to be dishonoured.

The Disciples having cast their garments upon the beast, they set up Christ thereon. *The exaltation of Christ must be the prime intendment and labour of every Minister of Christ*; they must never rest nor please themselves in their labours, till they have set up Christ, and caused him to raigne in the hearts of their hearers. That man is very low, and base in his undertakings, who strives not to make Christ glorious.

Christ being by the Disciples set upon this colt, a great multitude spread their garments in the way, and others cut downe branches from the trees, and strawed them in the way. *When Christ is by his Ministers exalted, and lifted up in the preaching of the Gospell, many soules vaile and bow to him*, embrace, and reverence him, as their spirituall King and Soveraigne, prostrating themselves and all that is theirs under him. The multitude did not only straw the way with their garments, and branches, but they also cryed *Hosanna* to the sonne of *David*: Blessed is he that commeth in the name of the Lord, *Hosanna* in the highest. *Humble and beleeving soules receive*

and entertaine the Lord Iesus with very great ioy and gladnesse. The blessed presence of Christ in the Gospell ministers matter of very great rejoycing; here is such a *sunne* of heavenly light shining, such a *streame* of consolations flowing, such a storehouse of spirituall treasure set open, and such dewes of grace, mercy, and peace distilling, that every man that hath an *eye* of wisedome to discerne Christ, a *hand* of faith to lay hold on Christ, and a *heart* of love to embrace Christs comming in the Gospell, must needs say with the Psalmist, *Blessed be he that commeth in the name of the Lord, We are blessed out of the house of the Lord.*

Scope of the words.

The words are an *Acclamation* of the people, declaring and setting forth the *welcome* of Christ to all beleeving soules; their *ioy*, and rejoycing, conceived upon the comming of Christ among them; their *gratulation* and thanksgiving for Christs appropinquation and comming nigh unto them; their *vote* and exoptation of all prosperity, blessed and happy successe to Christ in his kingdome.

Note.

Christs comming proves most ioyfull to them that lovingly receive and entertaine him. All true beleevers are holy and hearty welwishers to the Gospell and Kingdome of Christ Iesus, all manner of blessings attend and wait on the Lord Iesus, in the humble and gracious use of his ordinances. True Christians have such experience of the benefits and blessings, mercies and comforts flowing from Christ in the ministery of his Gospell, that with great joy and thanksgiving they cry out: *Blessed is he that commeth in the name of the Lord. We have blessed you out of the house of the Lord.*

Analysis.

In the words we have in the generall two things considerable:

1. A *Gratulation*, uttered by the people, *Blessed be he that commeth in the name of the Lord.*

2. A *Benediction* pronounced by the Ministers of the Lord, *We have blessed you out of the house of the Lord.*

1. *Agent.*

In the gratulation, there is 1. the *Agent, the people*, they bless, they rejoyce, they are thankfull for Christs comming.

Note.

Man hath greatest cause of all creatures to reioyce in and for the comming of Christ Iesus.

2. *Actus.*

2. there is the *Act*, *Blessed*, praised, exalted,

ted, magnified be Christ. *Christ is worthy to be celebrated with all praises for his comming to us.* 3. there is the *manner* of their gratulation, *Blessed*, expressed 1. by way of *thanksgiving* and rejoycing, and 2. by way of *exoptation* and wishing. *Whosoever truly rejoyceth in Christ, doth also wish well to the cause and kingdome of Christ.* 4. there is *Movens*, or the party comming, *He*, who is the sonne of God by *eternall generation, and by grace of hypostaticall union*, the Prince of the Kings of the earth by authority and dominion; He who is the head of the Church by spirituall *Jurisdiction*; He who is the Redeemer of man by the *merit* of his obedience and passion; He who is the Conquerour over hell, death, sinne, and Satan by his *Resurrection*; He who by his office is the *Prophet* instructing us, the *King* commanding and defending us, and the *Priest* offering himselfe a sacrifice for us. He who is the Mediator between God and us by his *intercession*, the fountaine of all mercy, grace and peace unto us by divine *ordination*. *Blessed be he*, welcome be he, in him let our soules rejoyce, his comming let us entertaine with the chiefest and strength of our rejoycing. *The Lord Jesus ought to be the prime and compleat object of mans joyfulnesse.* 5. Here is his *Motion, Commeth.* Christ as God is every where, and neither goes nor comes, but fils all places; yet he commeth by his *Lawes* and ordinances, as a Prince by his Proclamations; He commeth by his *Ministers*, as a King by his Embassadours; He commeth by his *Incarnation*, as a brother taking our nature upon him; He commeth by his *gifts* and graces bestowed on us, as a *friend* commeth by his love-tokens; He commeth by his *Word* and Gospell, as the Sun commeth by his *light*, enlightening us, as a King commeth by his *Scepter* binding, bowing, and inclining our hearts unto obedience; as a Generall commeth by his *military weapons*, casting downe the strong holds of sinne within us; as the Cloud commeth by his *dew*, watering, refreshing, and fructifying us; as the Master of a feast commeth by his *dainties*, feeding and feasting us; as a Bridegroome commeth by his *voice*, solacing and comforting us; He commeth by his *Sacrament*; as the King by his Broad Seale, sealing to us the remission of our sinnes, and justification of our soules through his righ-

3. *Modus.*

Note.

4 *Movens.*

Note.

5. *Motus.*

righteousnesse; he commeth by his holy and *gracious operation* upon our soules; as the Sunne by casting a sweet and heavenly influence into our hearts; as a *King* setting up his throne within us; as a heavenly and Almighty Work-man new moulding, new framing, and fashioning us, all these wayes comes the Lord Iesus to the soules of his servants. *Blessed is that person that knowes the way and manner of Christs spirituall and gracious comming.* [b] Here is the *terme*, from whence he commeth, from God, in the name of the Lord, by the ordination and appointment of God, with authority and commission from God, every way fitted and furnished for the administration of his kingdome, and accomplishment of the worke undertaken by him.

[b] *Terminus à quo.*

Chap. II.

I Will not insist on all these particulars, but onely upon the peoples gratulation, and Christs authority or commission. First, the peoples gratulation, *Blessed be he that commeth*, expressing their rejoycing and thanksgiving for Christs comming in his Gospell and spirituall kingdome: Man blesseth man, by making prayer and supplication for him: God blesseth man by bestowing good things upon him, by removing evill things from him, and by turning all for good unto him, and man blesseth God and Christ by thanksgiving to God and Christ, well speaking of God and Christ, holy and hearty rejoycing in God and Christ, gracious and unfained welwishing unto the cause of God and Christ, and thus the people in this place blesse Christs comming in the name of the Lord; and hence we learne,

Doct. *That Christ comming in his Gospell & spiritual kingdome, ought to be received and entertained with much thanksgiving & rejoycing.* The *Arke* was a type of Christ, *David* at the comming of the *Arke* into the Tabernacle, [b] danced with all his might, and all

[b] 2 Sam. 6

the

the house of Israel brought up the Arke with shouting, and with the sound of a Trumpet. Thus should the soules of men be filled with very great thanksgiving and rejoycing at the comming of Christ among them, this was propheeyed also, and also given in charge long before the comming of Christ in the flesh. [c] *Reioyce greatly, O daughter of Zion, shout O daughter of Ierusalem, behold thy King commeth unto thee, he is iust, and having salvation, lowly, and riding upon an asse, and upon a colt the fole of an asse.* As men rejoyce at an earthly Kings comming in love and mercy unto them, so and much more should we rejoyce at Christs, the spirituall and heavenly Kings comming in grace and mercy unto us, the people *piped with pipes*, and were exceedingly joyfull in the day of *Salomons* coronation, when he was set up to raigne over them, much greater should be our rejoycing in the day when Christ commeth to us by his Gospell, and setteth up his spirituall kingdome in the hearts of his people. This joy and rejoycing is promised by the Prophet, [d] *in that day*, in the day of the Gospell, in the day of Christs gracious and mercifull comming, in the day of Christs erecting his spirituall and heavenly kingdome, *thou shalt say, Lord I will praise thee*, I will be thankfull to thee, I will exalt and magnifie thee, I will confesse and acknowledge thy power to be a rocke that never sinketh, thy truth to be a word that never faileth, thy mercy to be a river whose water never decayeth, and thy love to be a Sunne that never setteth, *and with ioy shall ye draw waters out of the Wells of salvation*; then shall we draw by the bucket of a lively faith, spirituall and sweet, strong and plentifull consolations from Christ, who is a fountaine opened for sinne and for uncleanesse, and out of the doctrine of the Gospell, which like a river refresheth and maketh glad the hearts of the Lords people: This joy and rejoycing is illustrated by a similitude taken from the light: [e] *They that walked in darkenesse, have seene a great light, they that dwell in the land of the shadow of death, to them hath the light shined.* As the comming of the light is very joyfull to them that are in darkenesse, so is the comming of Christ in the Gospell, very joyfull, bringing spirituall and heavenly light to them that sate in darkenesse, and

c Zach 9.9.

d Isa. 12.1.

Ver. 3.

e Isa. 9.2.

and the ſhadow of death, all light is but darkneſſe, and all joy but heavineſſe, in reſpect of that light and joy which ariſeth from the comming of Chriſt Ieſus; and with great joy and gladneſſe hath this comming of Chriſt been celebrated by the Angels: *Feare not* (ſaith the Angell to the Shepheards) [f] *behold I bring you good tidings of great joy which ſhall be to all people, for unto you is borne this day in the City of* David *a Saviour, which is Chriſt the Lord, and ſuddenly there was with the Angell a multitude of the heavenly hoaſt praiſing God, and ſaying, Glory to God in the higheſt, and in the earth peace, good will towards men.* Thus likewiſe the multitude of Diſciples beholding and ſeeing Chriſt come, obſerving his miracles, and embracing his doctrine, [g] *they began to reioyce and praiſe God with a loud voice for all the mighty works that they had ſeen, ſaying, Bleſſed be the King that commeth in the name of the Lord, grace in heaven, and glory to the higheſt.* The true and ſaving diſcerning of Chriſts comming, and mighty operation in the Goſpell ever makes the ſoule joyfull: It is ſaid of the Gentiles hearing Saint *Paul* to cite that prophecye of our Saviour, [b] *I have ſet thee to be a light of the Gentiles, that thou ſhouldeſt be for ſalvation to the ends of the world, that they were* [a] *glad and glorified the word of the Lord*; they were glad, as a man that ſits in darkneſſe is glad of a light, as a man that is arreſted is glad of a ſurety to pay his debt, as a man that is mortally ſicke is glad of a Phyſitian to heale his diſeaſe, as a man that is condemned is glad to heare of his comming that brings him a pardon; very ſweet and ſtrong is that ſoules joy and gladneſſe which hath a lively taſte of the comforts and benefits ſpringing from the comming of Chriſt in the Goſpell: They were not onely glad, but they alſo *glorified the word of God*, by *underſtanding* it as a word of wiſedome, by *beleeving* it as a word of truth, by *obeying* it as a word of power, by *loving* it as a word of goodneſſe, and by *delighting* in it as a word of ſurpaſſing and comfortable ſweetneſſe; the ſoule that looks on Chriſt with joyfull apprehenſions is very active, and ready to glorifie Chriſt by faith and obedience. *Zacheus* was very induſtrious to ſee Chriſt very

f Luk. 10 11.

g Luk. 19. 37.

b Act. 13. 47, 48.

Aug. Gaudeat ſanctus quoniã recipiet remunerationem, gaudeat peccator, quoniam invitatur ad veniã, gaudeat, &c.

joyfull in his entertainment of Christ, *he made haste, and came downe, and received him joyfully.* Questionlesse every soule that truly desires to know Christ, receives Christ comming in the Gospell with much thanksgiving and rejoycing. Thus it is, and thus it must be.

In regard of *the cleare and comfortable revelation of God in Christ.* God is truly and savingly knowne, only in and through his son, God indeed is obscurely & darkly known in his [k] *works*, as a God of power; in his providence, as a God of authority, wisedome, & order; in his common mercies, as a God of bounty, and in his punishments and judgements as a God of justice; but in Christ opened & preached in the Gospell, God is known with a cleare, a comfortable, and saving knowledge, as a father of grace and singular mercy and loving kindnes: In [l] *Iudah* (saith the Psalmist) *is God known, & his name is great in Israel*; in Iudah in his Church, where his Word and Ordinances are, where Christ is preached, and the mystery of mans salvation is opened, there God is knowne *truly* without errour, *perspicuously* without obscurities, and *savingly* without uncertainties; there he is knowne as a *King* in his Courts, for the glory and beauty which he there manifesteth; as a teacher in his schoole, for the wisedome and knowledge which he there dispenseth; as a *dweller* in his house, for the holy orders he there prescribeth, and gracious rule and dominion he there erecteth, and beareth in the soules of his servants; as a *bridegroome* in the banqueting house, for the spirituall dainties he there maketh, for the cleare and open manifestations of himselfe, and love and comforts hee there ministreth to his spirituall friends and guests, *and his name is great in Israell*: His power, wisedome, truth, love, and goodnesse is much magnified, and very glorious in their apprehensions who know him in Christ Jesus. Mans knowledge of God, out of the Lord Jesus is nothing else but blindnesse, nothing but miserable and uncomfortable ignorance; for *no man* (saith Christ) [m] *knowes the Father but the Sonne, and he to whom the Sonne will reveale him.* Christ is the lively image of the Father, and God is knowne in Christ as a father is knowne in his sonnes face: The soule of

Gaudium pietatis ipse es, & ipsa est beata vita gaudere de te propter te, ipsa est, & non altera Aug.

5. Grounds hereof

1. Revelation of God.

k Rom. 1. 19. 20

l Psal. 76. 1.

m Mat. 11. 27

of man is full of helliſh darkneſſe, that is not taught of Chriſt Jeſus: For as the Apoſtle ſaith, the [n] *light of the knowledge of the glory of God is given in the face of Ieſus Chriſt*: The knowledge of the glory of Gods wiſedome in the myſtery of mans redemption, the knowledge of the glory of Gods power in diſſolving the works of Satan, the knowledge of the glory of Gods juſtice in ſatisfying himſelfe for mans ſinne by Chriſts ſuffering, the knowledge of the glory of Gods mercy in forgiving mans tranſgreſſion, the knowledge of the glory of Gods holineſſe in ſanctifying mans ſoule, and the knowledge of the glory of Gods love in reconciling man unto himſelfe, all this knowledge of the glory of God is given in the face of Jeſus Chriſt, it is all manifeſted and made knowne in and through Chriſt, of all Chriſtian ſchollers he is the choiſeſt that knowes moſt of God in Chriſt, and becauſe this knowledge is given in the face of Chriſt, we ſhould receive Chriſt comming in the Goſpell with very great rejoycing; for as the light is ſweet, and it is a pleaſant thing to the eye to behold the Sunne: ſo this *wiſedome* [o] *when it entreth into the heart, and this knowledge is pleaſant to the ſoule*, in regard of *ſpirituall liberty and freedome brought to the ſoule of man by the comming of Chriſt in his Goſpell and ſpirituall kingdome*. Chriſt is the worker, and the [o] Goſpell the inſtrument of mans freedome: Chriſt comming in the Goſpell brings liberty from *ignorance*, as the Sunne brings liberty from darkneſſe: Chriſt comming into *Capernaum*, the Evangeliſt ſaith, the [p] people that ſate in darkneſſe ſaw a great light, and to them that ſate in the region and ſhadow of death light is ſprung up: By this Chriſt brings liberty from *death* in ſinne, as by his voice he raiſed *Lazarus*, and ſet him free from the grave: ſo the dead in ſinne [q] *heare the voice of the Sonne of God* in the Goſpell and *live*, by this Chriſt brings liberty from *Satan*, as *David* by his ſtaffe and ſtone overthrew the great *Goliah*, and brought liberty to Iſrael: ſo doth Chriſt by his Goſpell caſt downe the ſtrong holds of ſinne, and make Satan fall like lightening from heaven, and frees the ſoules of Gods choſen: Hereby Chriſt brings

n 2 Cor. 4. 6.

o Prov. 6 10.

2. Spirituall liberty.

o Joh. 8, 32, 36.

p Mat 4. 16. Ioh. 11. 44.

q Ioh. 5. 25.

1 Sam. 17. 2 Cor 10 4. Luk. 10.

liberty

liberty from *uncleanneſſe*: As *Iordan* freed *Naaman* from his leproſie, ſo doth Chriſt by his word [r] *ſanctifie* and cleanſe the ſoules of all beleevers; Hereby Chriſt brings liberty from the *wrath* of God, and curſe of the Law, as a ſurety paying the debt brings liberty to the principall from the priſon, the arreſt and ſentence of the Judge. Chriſt preached in the Goſpell, is the *end of the law for righteouſneſſe* to all that beleeve in him. As we therefore rejoyce in the light which frees us from darkneſſe, in the Phyſitian which frees us from diſeaſes, in the ranſomer which frees us from bondage, in the ſurety which frees us from the Serjeants, that they doe not arreſt us, from the priſon that it doth not hold us: ſo ſhould wee rejoyce in the comming of Chriſt, bringing manifold, ſweet, and comfortable freedome to us. The Prophet having declared how God *had given Chriſt for a* [s] *Covenant of the people*, for a mediator of the people, *to eſtabliſh the earth*, the elect living on the earth, *to cauſe to inherit the deſolate heritages*, to reſtore them to that heavenly inheritance, out of which they were caſt by their ſinne and Satan; and to *ſay to the priſoners goe forth*, to looſe them that were bound with the fetters of their corruption, and captivated by Satan, addeth this as a duty of the people, and a fruit of that freedome which Chriſt hath brought unto them. *Sing O Heaven, and be joyfull Oh Earth, breake forth into ſinging O Mountaine, for God hath comforted his people, and will have mercy upon his afflicted.* And thus *Philip* preaching Chriſt in Samaria, and the devils departing out of many that were poſſeſſed by them, it is ſaid there was [t] *great ioy* in that City: ſpirituall freedome from the power of Satan, and our owne corruption miniſters matter of much and very ſweet rejoycing.

In regard of that *heavenly and bleſſed victory which we obtaine by the comming of Chriſt in the Goſpell*; the Prieſts ſounding the rammes-hornes, the [u] wals of Jericho fell, and the Iſraelites obtained the victory: Gods Miniſters *crying aloud*, and lifting up their voyces like a trumpet in the preaching of the Goſpell, the holds of ſin are [w] *caſt downe*,

a Kin 5.
r Ioh. 17. 17.

s Iſa. 49. 8.
9.
13.

t Act. 8. 7, 8.

3 Heavenly victory.
u Ioſh. 6. 20.

and the soules of men are made victorious, according to that of the Apostle, the weapons of our warfare are not carnall but spirituall, and mighty through God to the casting downe of strong holds. When the *Arke* was erected *Dagon* fell. When Christ is erected, exalted, and set up among the people in the ministery of the Gospell, then the Devill fals from his possession, then sinne fals from its dominion, and then the world fals from the roome and sway it had in the hearts of the people; the souldier is made victorious by his weapon, the Christian by the Gospell, the word being the [x] *sword of the Spirit*, that instrument by which the Spirit shewes his power in making the soule of man a glorious conquerour. Why doth the Prophet (speaking in the person of Christ) say, the Lord had made his mouth a [y] *sharp sword*, and a polished shaft, but to shew the energy and working of his doctrine, in piercing the heart, in wounding sinne, as a sword and shaft doth the body of the enemy in the day of battell: The right use of this weapon ever gives man victory over his corruption. What is the [z] *white-horse* mentioned by Saint *John*, but the Primitive Church being white and bright for the purity and perfection of doctrine and discipline; the Apostles like a horse swiftly running, propagated the faith of Christ through the world. Who is the *rider* there spoken of, but Christ who is exalted, and carried in spirituall triumph by the Ministery of his Word: What is his *bow*, but his Word, the Law and Gospell, with which hee wounds the hearts of his elect, that he may heale and enliven them; The hearts of the reprobate to terrifie and destroy them, according to that of the Psalmist, *Thine* [a] *arrowes are sharp in the hearts of the Kings enemies whereby the people fall under thee*. And how went Christ forth *conquering and to conquer?* he went forth *conquering*, overcomming sinne by his death and passion, and overcomming death, hell, Satan, and the world, by his Resurrection, and hee goeth forth to *conquer*, converting his chosen, and convincing his enemies, by the preaching of the Gospell, and in this victory there is matter of great joy; It is greater joy to a Christian to see the Devill and his,

1 Sam. 5. 4.

x Eph. 6. 17.

y Isa. 49. 2.

z Rev. 6. 2.

a Psal. 45. 5.

his owne lust overcome, and cast downe, then to *Israel*, to see *Pharaoh* and the *Egyptians* lye drowned before them in the waters; this gives them occasion in a holy and triumphant manner to say, *the Lord hath triumphed gloriously, the horse and the rider hath he throwne downe together*: He cannot but rejoyce in Christs comming that partakes of the victory comming by him.

4. Heavenly peace.

In regard of the *spirituall and heavenly peace hence arising to the soule*: Christs comming to the soules of men in the Gospell, is like the comming of the Dove to *Noah*, with an Olive branch in her mouth, certifying the soule of the abatement, and removall of Gods wrath, of the speedy departure of the deluge of present sorrowes, and the happy returne, and re-appearance of spirituall and heavenly comforts. Here Christ as a bright and *shining Sunne*, dispels the clouds of sorrow from the soule. Here Christ as a *valiant Captaine*, removes the siege, which the infernall Princes lay against the soules of his servants, as *Joshuah* drove the *Amoritish* Princes from the *Gibeonites*: Here Christ as a Physitian heales the wounded consciences, and binds up the broken hearts of his children, as he sometime healed the diseased woman whom no Physitian could cure: Here Christ as an absolute Commander appeaseth the inward stormy troubles of the heart, as by his voice he appeased the stormy tempest and gave a calme to his Disciples: Here Christ as a King of mercies assures the soules of men of the pardon of their sinnes, and gives them the sence of his love, and so fils them with sweet and blessed peace; therefore Christ is stiled a *Sunne of* [b] *Righteousnesse appearing with healing in his wings*; in the wings of his ordinances without, and in the wings of his grace within, and it was prophecyed of him that he should [c] *preach good tidings to the meeke, bind up the broken-hearted*, proclaime liberty to the captive, and open the prison to them that are bound to comfort all that mourne, and God hath created the *fruit of the lips to be* [d] *peace*, to be the instrument of peace, and the Gospell is called the Gospell of peace, for the Author of it, the God of peace, for the Subject of it,

Ios. 10. 6.

Mat. 8. 26.

b Mal. 4. 2.

c Isa. 61. 1.

d Isa. 57. 19.

it, Christ the Prince of peace, for the parties receiving it, the children of peace, and for the fruit of it, spirituall and heavenly grace.

Soul-refreshing Communion with God.

In regard of that *blessed, and soule-refreshing Communion which wee attaine with God through Christ coming in the Gospell. Josephs* brethren were brought nigh to the King of *Egypt* by *Ioseph*: Man is brought nigh to God by Christ, Christ preached in the Gospell, is like *Iacobs ladder*, by him God descendeth unto us, and through him we ascend unto God, the *Arke* was an assurance of Gods presence among the people, and God dwelled there: Where Christ is preached in the Gospell, there God is in mercy present with his people, there is the Lords dwelling, *in* e *Salem is his Tabernacle, and his dwelling place in Zion*; In the Gospell men are *regenerate*, and made the children of God, men are humbled, and made loyall Subjects to God, men are *endowed* with faith wrought into Gods Covenant, and made the friends of God: Men are separated from the world, and gathered home to God, and made the sheep of his pasture, so that now they have communion with him, as children with a father, as favourites with a King, as schollers with a teacher, as the members of a house with the master of the house. Now they are *made* f *nigh* through Christ; nigh in knowledge, nigh in faith, nigh in love, nigh in likenesse, nigh in conformity and obedience, nigh in the participations of spirituall comforts, and in the enjoyment of the light of Gods countenance, very pleasant and comfortable is a gracious soules communion with God in the Gospell; Christ is most worthy of all acceptation for that communion which we have with God through him.

e Psal. 76. 2.

f Eph. 2. 13. *Christus oculus noster, ut per illum videamus patrem, ipse vox nostra per quam loquamur ad Patrem, ipse dextra, per quam Deo sacrificium nostrum offeramus, quo nisi intercedente, nec nobis, nec sacrificio quicquam cum Deo est. Ambr.*

CHAP.

CHAP. 3.

THis discovers their sinne, their miserable and wretched condition, who are not thankfull for, who rejoyce not in the comming of Christ in his Gospell, and in the kingdome of his grace among them: There were children of *Belial* that said of *Saul* when he was set up King over Israel, *How shall this man save us, they despised him, and brought him no present.* There are many children of Belial in the world, that say of Christ comming in the Gospell, comming in his word to reigne and rule over them, how shall Christ save us by this preaching of the Gospell, the preaching of Christ, seemes foolishnesse unto them, a darke doctrine wherein is no light, no wisedome, no excellency of learning, an empty doctrine wherein is no fulnesse, no worth, a very babling, a weake doctrine wherein is no power: The false Apostles said of *Paul, his bodily presence is weake, and his speech contemptible.* Many false and counterfeit Christians say of Christ in the closet of their owne hearts, Christs presence in the Gospell is weake, and his speech in the Gospell is contemptible, and thus they despise Christ in his offices, in his Ministers, in his Ordinances, in his members, they bring him no present, they present not themselves in Christs schoole as schollers to learne Christ, they present not themselves in Christs house, as children to feed on those dainties which Christ hath there prepared for them, they present not themselves in Christs Courts, as Subjects to receive his Lawes and doe his will, they present not their soules and bodies as *a living, holy, and acceptable sacrifice* unto Christ: But as the men of the old world said in the Atheisme of their hearts unto God, so say these in the ignorance, infidelitie, pride, and prophanenesse of their soules unto Christ, *Depart from us we care not for the knowledge of thy wayes.* What is Christ, that we should serve him? and what profit shall we have if we pray unto

Such very miserable to whom Christ is unwelcome.

g 1 Sam. 10. 27.

1 Cor. 1.

h 2 Cor. 10. 10.

i Iob. 21. 14. 15.

unto him ? if we attend him preached in the Goſpell, ſurely Chriſt preached in the Goſpell is very ſtrangely and ſhamefully undervalued by many people : In ſtead of rejoycing, they grieve at the preaching of Chriſt among them ; as *Herod*, and all the men of Ieruſalem were [k] *troubled* to heare of Chriſts being borne King of the Jewes, and of the appearing of a ſtarre, declaring the comming of Chriſt, the true light of the world ; the cleare and full opening of Chriſt, and the ſetting up of Chriſt to reigne and rule over the hearts and wayes of men, is very troubleſome to many people, like thoſe evill citizens in the parable, [l] *they will not have this man Chriſt to raigne over them*, they will not have him reigne over their underſtandings, as a light guiding them, over their wils, as a Prince commanding them, over their affections, as a Lord, and Maſter ruling, and ordering them, over their luſts, as a Phyſitian lancing, purging, mortifying, and taking them off. Many men delight to talke much of Chriſts ſalvation, but they have no pleaſure to heare of his kingdome, it is acceptable to them to be ſaved by Chriſt, but very troubleſome to ſerve Chriſt : But what a ſhame, what an abomination, what foule hypocriſie is this, that wee ſhould profeſſe Chriſt, and yet deny him in his Goſpell, in his Kingdome? Is it not a ſhame for a wife to profeſſe ſuch a man to be her husband, and yet deny him her preſence, her hand, her heart, her body, her love, dwell with a ſtranger, love a ſtranger, delight in a ſtranger, and bring forth children to a ſtranger, what is this but ſhamefull diſloyalty, and odious adultery ? What a ſhame for a man to profeſſe ſuch a man to be his Maſter, and yet deny him all ſervice, and ſhut the doores of the houſe againſt him ? and what a ſhame is it for us to profeſſe Chriſt to be our husband, our Maſter, and yet deny him our ſervice, *breaking his bands, and caſting away his cords from us*, ſhutting the doores of our hearts againſt him, denying him our preſence in his houſe, denying him our heart to love him, our affections to rejoyce in him, our hand to worke for him, denying him our ſoules and bodies to be a holy Temple for him

[k] Mat. 2. 2.

[l] Luk. 19. 14.

to

to dwell in, bringing forth all our fruit to the flesh, and to the world, and none to Christ, what disloyalty? what hypocrisie? what spirituall adultery is this? certainly such men like the *Angell* of the Church of *Sardis*, though he had [m] *a name that he lived yet he was dead*: so these though they have the name of Christians, yet they are none of Christs: This is an evill of which Christ is very sensible, whereof he much complaines: If (saith he) *a man come unto you in his owne name*, bring a corrupt and carnall doctrine, seeke himselfe, exalt, and magnifie himselfe, *him ye will receive*, his person you will reverence, his doctrine you will receive, his sayings you will beleeve, to his dictates you will vaile and stoop, ; but saith Christ, *I am come in my Fathers name and ye receive me not*, I am come from God, I have my calling and commission from God, I bring no humane, but a heavenly doctrine, I seeke not mine owne, but my Fathers glory, *and ye receive me not*, ye regard not my person, ye beleeve not my doctrine, ye obey not my precepts, you love not me, you rejoyce not, you delight not in me. Generally men are more addicted to, and delighted in corrupt and carnall inventions, then in the spirituall and heavenly doctrine of Christ, and his Gospell. Christs comming in the power and brightnesse of his Gospell is very unwelcome to many people; as the comming of the King to a Rebell, the comming of an officer to a theefe, or the comming of the husband to his wife that playes the harlot; and what is this? but the shame of all shames, and dishonour of all dishonours, to a Christian to deny his Christ, to refuse his Christ, not to rejoyce and delight in his Christ comming to him in the glad tydings of his Gospell. We all conclude it a foule dishonour to a subject, a servant, a wife, to deny their King, their Master, their Husband, not to rejoyce in their comming, in their presence, but to shut the doores of their houses against them, to deny them entrance and entertainment: And is not a foule staine so to deale with Christ, so to exclude Christ comming to us by his Word and Ministers.

If you aske me whence it is that Christ is so unwel-

[m] Rev. 3 1 *Irenæus* of Heretickes, *similia nobiscum loquuntur, dissimilia sentiunt*: so these professe as Christians, love as Infidels. Ioh 5 44.

come, that many of us are so farre from rejoycing in his comming?

5. Grounds of Christs unwelcomnesse.

I answer, there are these 5. grounds of this:

1. Ignorance.

Ignorance. Men doe not know Christ, they doe not discerne Christ in the Gospell, Christ in the Gospell is [n] *hidden* from them, as the light is hidden from the blind, the God of this world *hath blinded their eyes* that the light of the Gospell of the glory of Christ may not shine into them; they doe not discerne Christ in his Gospell *shining* like the Sunne for the excellency of his knowledge there appearing, they doe not discerne Christ there *triumphing* like a conqueror in the subjugation of Satan, and their corruptions; they doe not discerne Christ there as a Prince of peace, sweetly and graciously *ruling* in their hearts, by the Scepter of his Word; they doe not discerne Christ there as a Physitian *healing* their sinfull maladies, as the impotent discerned the [o] *Angell* moving in the poole of *Bethesda*, and healing their bodily infirmities; they see not these [p] *beauties* of Christ, which *David* desired to see in the Temple of the Lord: they see not that [q] *power and glory* of Christ in the Gospell, which the Psalmist saw in the Sanctuary; and therefore as a blind man rejoyceth not in the appearance and comming of the Sunne, because he sees not the Sunne, no more doe these in the comming of Christ in the Gospell, because they doe not there discerne him.

n 2 Cor. 4 3, 4

o Ioh. 5. 5.

p Psal. 27 2.

q Psal. 63. 2. *Delictorum meritum est ut qui vitæ indigni vitam ante oculos habeant, nec tamen videant.* Cypr.

2. Earthly mindednesse.

2 *Earthly mindednesse.* Their hearts are glued to the world, this is the Master whom they serve, this is the rocke on which they build, this is the wife or harlot rather whom they marry, this is the object of their joy, they rejoyce in the creature, in a [r] *thing of nought*, saith the Prophet, and therefore having another Master whom they serve, they cannot receive and rejoyce in Christs Lawes, having another rocke on which they build, they cannot beleeve and delight in Christs promises, having another husband to whom they are wedded, they cannot embrace and rejoyce in Christ, as the Bride rejoyceth in the Bridegroome, when the people rejoyced in [s] *Rezin Remalials son, they refused the waters of Shiloah.* When man rejoyceth in the creature he re-

r Amos 6. 13.

s Isa. 8. 6.

refuſeth Chriſt, his ſoule takes no pleaſure in Chriſt.

3. *Unſenſibleneſſe of Chriſt*; they have no feeling of Chriſt within them, the Apoſtle ſaith they are [t] *paſt feeling*, they are paſt the feeling of their ſinne, as a dead body is paſt the feeling of the diſeaſe, they are paſt the feeling of the *ſhame* of ſin, as a common harlot hath caſt off all modeſty, is even degenerated from her ſexe, and takes no ſhame of her whoredomes, they have no feeling of the *iudgements* of God denounced againſt them, they ſleep in the midſt of theſe, as *Ionah* did in the ſtorme, they take no notice of them, they have no feeling of the *workings*, *bitings*, and convulſions of an accuſing and condemning conſcience; their conſciences are like a maſtive fallen aſleep after long and much barking; like fleſh *ſeared with a hot yron*; their ſence and feeling is gone, they are alienated from the life of God, dead and have no feeling of the life of Chriſt, Chriſt doth not live in them; they are blind, and have no feeling of the *wiſdome* and knowledge which commeth from Chriſt, as a blind man hath no feeling of the light which commeth from the Sunne; they are deafe and have no feeling of the ſweet and comfortable *voice* of Chriſt in the Goſpell, any more then a deafe man feeles the ſweet ſound of a muſicall inſtrument; their pallates are diſtempered, and they cannot taſte the ſweetneſſe of Chriſt, they loath him as the full ſtomacke the honey-combe; he is unſavoury to them as the Manna to the Iſraelites; as ſometimes the pottage were to the Prophets children, he ſeems to them a pot of death, the very *ſavour of death unto death*; they feele not the neceſſity of Chriſt, as of a quickner to enliven them, as of a guide to direct them, as of a ſurety to pay their debt for them, as of a ranſomer to free them out of priſon, as of a fountaine to repleniſh and fill them, and being thus unſenſible of Chriſt, they cannot rejoyce in the comming of Chriſt; the Iſraelites rejoyced not in *Moſes* comming to them, but refuſed him before they felt the cruelty of the taske-maſters which *Pharaoh* ſet over them, and the weight of the burthens which he laid upon them. Hee that is void of the ſence of his owne corrup-

3. Unſenſibleneſſe.

[t] Eph. 4. 19.

Ier. 33.

Ioh. 1. 5.

tion, rejoyceth not in Christs comming.

4. Contrariety to Christ.

4. *Contrariety to Christ*, there is no likeneſſe, no ſuitableneſſe, no anſwerableneſſe between them and Chriſt, they are as contrary as life and death, light and darkneſſe, the *Arke* and *Dagon*, the houſe of *David* and the houſe of *Saul*, they are [a] *contrary-minded*; they are contrary to Chriſt in their *iudgements*, wiſe in their owne eyes, reputing light darkneſſe and darkeneſſe light; contrary in their *wils*, Chriſt wils his Fathers glory, and teacheth his Diſciples to pray that his Fathers will may be done, they will themſelves, and their owne ends, they looke not beyond themſelves in any thing, they make their owne will their rule and guide; contrary in their affections, they hate holineſſe which Chriſt loveth, and love prophaneneſſe which Chriſt abhorreth; contrary in their *ſociety* and fellowſhip, All Chriſts *delight is in them that excell in vertue*, they delight themſelves in the frowardneſſe of the froward; contrary in their *natures*. Chriſt is holy and without all ſinne, they are totally ſinfull, and void of all holineſſe; they are contrary to Chriſt in his *Offices*, they oppoſe him, as a Prophet they will not receive his inſtruction, as a King they will not obey him, as a Prieſt they will not be ſanctified by him, their whole man is wholly ſet in oppoſition againſt whole Chriſt, there is a marvellous diſtance and unlikeneſſe between them and Chriſt, they are altogether uncapable of him. Man can never rejoyce in Chriſts comming untill God doth put ſome new and gracious principle into him; Man never delights to doe the will of God untill God hath written his Law in the heart of man, Chriſts comming is ever more or leſſe joyfull unto man, as man hath more or leſſe of Chriſts image within him.

[a] 2 Tim. 2. 25.

5. Infidelity.

5. *Infidelity*. The Iſraelites beleeved not the word of God, and therefore deſpiſed the pleaſant land, that rich and plentifull land which God had promiſed them: He that doth not beleeve in Chriſt ſets a low price upon him, and rejoyceth little or nothing in the teſtimony of Chriſts preſence: The Diſciples which beleeved not aright, were offended, and went backe from Chriſt, they tooke no plea-

Ioh. 6.

ſure

ſures in Chriſt and his doctrine: He that doth not by the eye of faith diſcerne Chriſt, and by the hand of faith ſingle and take out Chriſt unto himſelfe, as his light and counſellor to guide him, as his Rocke to ſuſtaine him, as his Prince, to be commanded by him, as his pearle, looking for no other treaſure, and as the husband to whom he marries his ſoule, and on whom he places all his love: Hee that doth not thus beleeve cannot rejoyce in Chriſt, Chriſt is none of his; therefore he cannot rejoyce in him no more then the poore can rejoyce in a rich mans treaſure, to which himſelfe hath no title, or a woman in a man that is a ſtranger to her, in whom ſhe hath no matrimoniall intereſt, towards whom ſhe hath no matrimoniall love. Unbeliefe *blinds* the underſtanding, that it diſcernes not the beauty, worth and excellency of Chriſt; it *hardens* the heart, and makes it unſenſible of Chriſt, as the rocke is of the dew; it *ſhuts* up the ſoule, and makes it uncapable of Chriſt; as the eye that is ſhut, is uncapable of the light, untill it is opened againe; it *alienates* the mind of man from Chriſt, and cauſeth him to depart from Chriſt to the creature; as the men of *Shechem* did from the vine to the bramble, from the ſonnes of *Ierubbaal* to *Abimelech*: Through unbeliefe Chriſt is to the ſoule as a Sunne under an Eclipſe, whom it ſees not, as a ſealed well of which it drinks not; unbeleefe ſhuts out the ſoule from Chriſt, and all his benefits, as *Adam* was kept out of the garden, and from the tree of life, it makes Chriſt a ſtranger to his ſoule, and his ſoule a ſtranger unto Chriſt; and as it excludes man from all communion with Chriſt, ſo it deprives him of all joy in Chriſt. He that beleeves not in Chriſt, and in the benefits flowing from him, can never rejoyce in him, becauſe the ſoule *is filled with all joy in beleeving.*

Iſa. 53. 12.

CHAP.

CHAP. IV.

Perswasion to a joyfull entertainment of Christ.

THis should excite and move us all to worke our hearts *to a joyfull and thankfull receiving and entertainment of Christ comming in the Ministery of the Gospell*, the wise men *w rejoyced* with an exceeding great joy at the appearing of the Starre which pointed out the birth of Christ: Christ appeareth in the Gospell, as a heavenly Starre, ministring celestiall and comfortable light to them that sit in darknesse; his appearance ministring matter of choisest rejoycing, doubtlesse he is no wise man, a man farre from true and saving wisedome, that doth not rejoyce to see Christ shining in the Gospell; the men of *Bethshemesh* were reaping their wheat harvest in the valley, and they lifted up their eyes, and *x saw the Arke, and rejoyced to see it*, and breaking off their labours, ceasing their harvest-worke, *they offered burnt offerings, and sacrificed sacrifices the same day unto the Lord.* The man that lifteth up his eyes, his heart, his thoughts, his desires from the world, and sees Christ in the Gospell, cannot but rejoyce to behold him. Men should with great alacrity and readinesse breake off their bodily labours to entertaine the Lord Iesus, and offer to God the sacrifice of praise and thanksgiving on that day, when Christ comes among them in his Gospell, joyfull attendance upon Christ in the Gospell should have preheminence above every ordinary undertaking: When *Iehoiada* the Priest brought forth *Iehoash* the Kings sonne, and put the Crowne upon him, all the people of the land *y rejoyced and blew with trumpets.* When the Minister of the Lord doth bring forth Christ in the Congregation, reveale and shew forth Christ the Sonne of God, in the ministery of the Gospell, and doth set the *z crowne* (according to *Solomons* phrase) upon Christs head, by declaring Christs Soveraignty, and causing the people to submit to Christs law and government, all the Congregation should rejoyce and blow the

w Mat. 2 10.

x 1 Sam 6. 13.

15.

y 2 King. 11. 12, 14.

z Cant 3 11.

the trumpet of spirituall joy and gladnesse: A gracious soule drawes matter of choise and sweet rejoycing from Christs exaltation in the Gospell.

This joyfull and thankfull entertainment of Christ comming in the Gospell, was shadowed by the feast of solemnity, called [a] *blowing of Trumpets*, signifying the spirituall joy and gladnesse occasioned and raised in the hearts of men by Christs comming in the flesh, and in the preaching of the Gospell, the Lord Jesus being the gladsome body and substance of all the Leviticall and Ceremoniall joyous festivals; this was also foretold and often prophecyed, *How* [b] *beautifull* (saith the Prophet *Esay*) *are the feet of him that bringeth good tidings that publisheth peace, and bringeth good tidings of good*, that publisheth salvation, that saith unto Sion thy God raigneth; which Prophecye the Apostle referres to the preaching of the Gospell; the feet carry the body in motion and going; the ministery carry Christ in the preaching of the Gospell; the feet lift and beare up the body, the Ministers lift up and carry Christ aloft, and make him conspicuous in the eyes of the people, by their holy and wholsome doctrine; the feet of him that brings tidings of a pardon to a condemned person, tidings of redemption to a captive, tidings of supply to him that is in want, are very beautifull in the eyes of such people; the feet of Gods Ministers bringing tidings of forgivenesse, tidings of deliverance, tidings of all fulnesse, in and by Christ Jesus, are very beautifull in their eyes who know and feele the danger of their owne sinfull condition; therefore [c] *breake forth into joy* (saith the Prophet) sing together ye waste places of Jerusalem, for the Lord hath *comforted* his people, he hath *redeemed* Jerusalem. The comming of the Sunne comforteth him that sits in darknesse; the comming of the Physitian comforts him that is oppresst with sicknesse, the comming of the ransomer comforts him that is in bondage, the comming of Christ in the Gospell, like the comming of the light comforts men with knowledge, like the comming of a Physitian, with healing in his wings, comforts men with spirituall health, and like the comming of

[a] Lev 23.24,25

[b] Isa. 52.7.

Rom. 10.15.

[c] Isa. 52.9.

of a ransomer gives the comfort of spirituall freedome; sweet, and blessed, and full of refreshing is the joy arising from Christ, his comming in the Gospell: This makes the d *wildernesse like Eden, and the desart like the garden of the Lord.* This fils the desolate, sad, and sorrowfull soule of man, full of joy and *gladnesse, thanksgiving, and the voice of melody*; and to this joyfull entertainment of Christs comming in his spirituall kingdome, Let us all provoke our hearts, and frame, and dispose our soules, as the eye is disposed to a joyfull entertainment of the light, the eare to a joyfull entertainment of musicke, and the bride to a joyfull entertainment of the bridegroome.

d Isa. 51. 3.

And that we may give Christ comming in the Gospell, a Christian and wel-pleasing entertainment, there are three things in the generall observable. 1. *Modus*, the manner how we must entertaine him. 2. *Medium*, the meanes which we must use to entertaine him. and 3. *Motivum*, the inducements perswading thus to entertaine Christ.

1. Manner of entertaining Christ.

1. The manner how Christ must be entertained and received; and thus Christ must bee entertained, received.

1. Spiritually.

1. *Spiritually.* The entertainment of the King is sutable to the condition, quality, and nature of the King; earthly entertainment is given to earthly Kings: Christ is a spirituall and heavenly King, his kingdome is *not of this world*, and therefore he must not be carnally but spiritually entertained; the e *Tabernacle* into which the Arke was received had in it the two Tables of the Law, it was overlaid within with pure gold, and the Arke had a crowne of gold about it: Hee that will entertaine Christ must have the Law of God *written in his heart*, his soule within, and his life without must be overlaid with the gifts and graces of the Spirit, more pure and precious then the gold which perisheth; holinesse and righteousnesse must crowne the soules of such persons as will entertaine Christ Jesus; slimy, sluttish, and filthy houses are fitter to entertaine swine then Princes; corrupt, and carnall, unsanctified, and ungracious soules are fitter to entertaine Satan,

e Exod 25. 11, 16.

the

the prince of darkneſſe, then to entertaine Chriſt the King of Righteouſneſſe. The Kings daughter, the Spouſe of Chriſt, the Type of all that truly entertaine Chriſt, was f *all-glorious within.* Heavenly graces are the peculiar glory of Gods ſervants, making their ſoules a fit receptacle for the Lord Ieſus: As men therefore to receive and entertaine an earthly King, cleanſe their houſes, perfume and garniſh all their roomes, and prepare ſuch delicacies as the King delights in: Thus wee, to entertaine and receive Chriſt the heavenly King, muſt cleanſe our ſoules of all ſin, we muſt put all iniquity farre from us, as a ſpot from our faces, a diſeaſe from our fleſh, and a theefe from our houſe; we muſt garniſh all the roomes of the houſe of our ſoules, with ſpirituall ornaments, our underſtandings with ſpirituall knowledge, our wils with gracious liberty and freedome to embrace and chuſe Chriſt, our imaginations with holy thoughts and medetations upon Chriſt, our affections with filiall feare to offend Chriſt, with lively faith to beleeve in Chriſt, with pure and fervent love to Chriſt, with heavenly joy and delight in Chriſt: He that is moſt holy and gracious is moſt capable of Chriſt Ieſus; the ſoule which abides under the ſway and power of prophaneneſſe cannot receive the Lord Ieſus, the ſwaying preſence of ungodlineſſe, nullifies the gracious preſence of Chriſt Ieſus. No man receiveth Chriſt with true and ſollid comfort in the Goſpell, but only he whoſe ſoule is endowed with g purity and ſanctification.

f Pſal. 45 13.

g Iam. 4 8. Heb. 10. 22. Mat. 5. 8.

2. *Speedily.* The ſervant ſpeedily opens the doore of the houſe when the Maſter knocks, and readily entertaines him. Chriſt is the great Lord and Maſter of the houſe of mans ſoule, at the doore whereof he knocks by the miniſtery of the Goſpell, and man muſt ſpeedily open to Chriſt ſo knocking, *Beheld* (ſaith Chriſt) *I ſtand at the* h *doore and knocke*: the heart of unregenerate man is a doore ſhut, a hard, a ſtony doore: God and Chriſt are ſhut out, to this doore Chriſt knocks by the preaching of the Law, threatning deſtruction to him that will not open; by the preaching of the Goſpell, promiſing pardon to all that ſpeedily

1. Speedily.

h Rev. 3 20.

Eph. 2. 12.

and sincerely open; by the rod of affliction and terrour of conscience on all that doe delay to open; by the inward motion and powerfull operation of his Spirit on Gods chosen; repairing and disposing their hearts to open to him: *If any man* (saith Christ) *heare my voice*, speedily without delay, unfainedly, without hypocrisie, humbly without disdaine, beleevingly, without unbeleefe, joyfully, without repining, and obediently without rebellion: If any man thus heare my voice, *and open unto me*, by understanding me and my will, by beleeving me and my promises, by loving me and my testimonies, by embracing me and my benefits, by dedicating himselfe to me and my service. *I will come into him*, I will make his soule my temple and holy habitation, I will enter into a neare and sweet communion with him, and *I will sup with him*, I will accept and delight in his knowledge, faith, repentance, and new obedience; and *he shall sup with me*, I will communicate unto him justification, sanctification, peace, the joy of the Holy-Ghost, the heavenly treasure of all saving grace; their blisse and happinesse is very great and comfortable, who give a full and speedy entertainment to Christ comming in the Gospell: It is a point of Christian and choisest wisedome (according to the charge of the Prophet) *to* [i] *seeke the Lord while he may be found*, and to call upon him while he is neare at hand: The Sunne of heavenly light which now shineth may set, and we be left in darknesse; the Well of salvation now opened may be sealed up, and we perish with want of spirituall water to refresh us; the gate of mercy now opened to us may be shut against us, Christ may withdraw himselfe, and refuse to be found of us; *the things belonging to our* [k] *peace may be hidden from us*: It is just with Christ to withdraw himselfe from them that delay to receive him, Christ will be to them as a deafe man that heares not, in the day of their trouble and afflictions, who are deafe to Christ, and will not heare him in his Gospell, in the day of his mercifull visitation: O therefore [l] *to day*, if ye will heare his voice, *harden* not your hearts, behold [m] *now* is the accepted time,

i Isa. 55. 6.

k Luk. 19. 42.

l Psal 95. 7, 8.
m 2 Cor. 6. 2.

now

now is the day of ſalvation. Now while Chriſt is preached in the Goſpell, ſalvation, pardonall mercy is offered, now if ever is the time to accept it; therefore as *Zaccheus* [n] *made haſte*, and came downe from the Syeamine tree, and *received Chriſt* into his houſe joyfully: So let us make haſte and come downe, every man from all high thoughts of our owne worth, and joyfully receive Chriſt into the houſe of our heart. When Chriſt appeared unto *Abraham* in the plaine of Mamre in the forme of an Angell, and two other Angels with him; it is ſaid that *Abraham* [o] *ranne to meet them* from the tent doore, and *haſted* to his tent to make proviſion for them, he uſed all ſpeed in their entertainment. Thus when Chriſt appeares in the Goſpell, and comes to us by his Miniſters, we ſhould run from our tent doores, from our ſelves by Chriſtian denyall, from the world by deſertion, from our ſinnes by mortification. Thus we ſhould run to meet Chriſt comming in the Goſpell, and haſten every man into his tent, into his heart, and there make all ſpirituall proviſion to entertaine him: The uſe of haſt and ſpeed in the entertaining of Chriſt comming in his Goſpell, is more neceſſary and commendable then in any other undertaking.

n Luk. 19.6.

o Gen. 18.1,2,6

3. *Cordially*, With much and fervent affection; the heart is Chriſts houſe, where he muſt dwell, Chriſts throne where he muſt raigne, and the pallace whereinto he muſt be received; the place of the Arke was not in a corner, but in the [p] *midſt* of the Tabernacle, Chriſt muſt not be thruſt into a corner of the ſoule, his dwelling muſt be in the midſt thereof, in the heart of man, he muſt have the beſt and choiſeſt roome of mans affection; this Chriſt requires, *My ſonne* [q] *give me thy heart*, not thy head barely to know me, nor thy memory nakedly to remember me, nor thy tongue formally to ſpeake of me, nor thy foot onely to come outwardly unto me; but thy *heart* to love and embrace me, to ſurrender and yeeld up all unto me. This was the Apoſtles prayer in the behalfe of the Epheſians, that [r] *Chriſt might dwell*, not onely in their eare, or in the tongue, the outward roomes of the body, nor in the head,

3. Cordially. Rom. 6.17.

p 2 Sam. 6.17.

q Prov. 23.26.

r Eph 3 17.

or memory, the upper roomes of the ſoule; but *in their heart*, the middle and choiſeſt roome of the ſoule of man: Our prayers are but empty and fruitleſſe until wee have prayed Christ into our hearts and affections; Christ commeth in the Goſpell as a King of mercies to pardon us; as a bridegroome to marry us, and we muſt entertaine him with love, much, ſtrong, and fervent love; as a malefactor his King comming to him with a pardon, or the bride the bridegroome; our love to Christ muſt be like the love of
y 1 Sam. 18. 1. y *Ionathan* to *David*, a love *paſſing* the love of women; our ſoule muſt be knit to Christ, as *Ionathan* ſeeing what *David* had done for Iſrael, in the overthrow of *Goliah*, his ſoule was knit to *David*: ſo we ſeeing what Christ hath done for us in the overthrow of Satan, our ſoules muſt be knit to Christ; our ſoules muſt long for Christ, as the ſoule
z Gen. 34. 8. z of *Sheckem* longed for *Dinah*, our ſoule muſt delight in Christ, as the ſoule of the rich in his treaſure, and the ſoule of the bride in the bridegroome; thus the Spouſe expreſſeth her ſelfe,
a Cant. 1. 7. a *ſhew me O thou whom my* u *ſoule loveth*, whom I love fervently, unfainedly, and with a longing deſire to enjoy; and in the banqueting houſe, in the miniſtery of the
w Cant. 2. 4, 5. word ſhe found her ſelfe w *ſicke of love*, raviſhed with love to Christ. The entertainment of Christ into the heart is the glory of a Chriſtian, as the entertainment of the King to a houſe is the glory of a Subject: This is the fulneſſe of the ſoule, as the entertainment of the Sunne into the eye is the fulneſſe of the eye, the heart is an empty veſſell untill Christ hath the poſſeſſion of it; this is the defence and ſafety of the ſoule, as the being of the Pilate in the ſhip, is of the ſafety of the ſhip; the being of the keeper in the Caſtle, is the ſafety of the Caſtle; the being of Christ in the ſhip in the ſtormy tempeſt, was the ſafety of the Diſciples; the being of Christ in the ſoule, is the ſafeguard of the ſoule in all the ſtormy tempeſts of trouble; the ſoule where Christ hath no dwelling lyeth open to all the aſſaults of Satan. This brings the ſoule to a ſweet communion with Christ in the Goſpell, as *Iehu* ſaid unto *Iehonadab* comming to meet him, x *Is thy heart right as my heart*
x 2 Kin. 10. 15.

Plus eſt habere Chriſtum in corde quam in domo; quia cor noſtrum interius eſt nobis, quam domus noſtra. Aug.

Mat. 8. 25, 26.

is

is with thy heart, if it be give me thine hand, and he gave him his hand, and he tooke him up to him into the charet. Thus when we come to meet Chriſt in the Goſpell, Chriſt looketh to the integrity of our hearts, if our hearts be right with Chriſt, and we give him the hand of faith, and the hand of love; then he takes us up into his charet; then he takes us to himſelfe; then he brings us into a neare, a ſweet, and comfortable communion with himſelfe; the ſoule which doth not love Chriſt, hath neither cleare diſcerning of Chriſt, nor gracious fellowſhip with Chriſt.

Non perfect domine ad te, nec de tuis eſt qui te non diligit, nec diligit te qui ſeienter offendit, dilecti. oni tuæ deſra. bit qui terminos a te poſitos trã ſit, & Evangelij tui decreta contemnit. Cypr.

4. *Cheerfully.* Old *Jacob* ſeeing the waggons which *Joſeph* had ſent to carry him to Egypt to bring him to himſelfe, it is ſaid his *heart revived.* Man ſeeing Chriſt in the Goſpell, comming by the labours of his Miniſters, as by a charet, to take and carry him off from the world, to bring him nigh unto himſelfe, and to the participation of his fulneſſe, ſhould have his heart revived, and his ſoule made cheerfull: Chriſt in the Goſpell miniſters all matter of rejoycing to his children; in the Goſpell Chriſt commeth as a [z] *ſhining Sunne*, and here we ſhould rejoyce in him, as the eye rejoyceth in the light; Here Chriſt commeth as a [b] *King* in his armies, and we ſhould rejoyce in him, as the captive rejoyceth in him that commeth with warlike weapons to beat downe the priſon, and ſet him free; here Chriſt commeth as a [c] *Phyſitian* with healing in his wings; and we ſhould rejoyce in him, as the ſicke in the Phyſitian that comes to cure him; here Chriſt commeth as [d] *Joſhuah* came to the *Gibeonites*, to reſcue them from the Amoritiſh Princes; and in him we ſhould rejoyce, as the beſieged City in him that comes to drive away their enemies: Here Chriſt commeth as a *Maſter of the* [e] *feaſt* in his banquetting houſe; and in him we ſhould rejoyce as the hungry ſtomacke in a feaſt of all varieties: Here Chriſt commeth as a [f] *bridegroome* in his letters, in his friend, in his voice, to wooe, and betroth us, and in him wee ſhould rejoyce, as the bride in the letters, voice, and preſence of the bridegroome; ſuperlatively ſweet, and ſouleraviſhing are the comforts which Chriſt diſpenſeth by his

y Gen 45 27.

z Mal. 4. 2.

b Pſal. 110. 2, 3.

c Mal. 4. 2. Iſa. 6. 1, 2.

d Ioſ. 10. 6.

e Cant. 2. 4.

f Ioh. 3. 29.

his word and doctrine; he is altogether unworthy the name of a Christian that doth not joyfully entertaine Christ comming in the Gospell.

3 Humbly. g Gen. 18. 2.

5. *Humbly.* *Abraham* entertaining the Angels g *bowed* himselfe to the ground. Man must entertaine the Lord Iesus in the Gospell, with all humility, meeknesse, lowly and reverent submission: Hee must prostrate himselfe, and all that is his at the feet of Christ; he must be low and base in his owne eye and apprehension; he must looke on himselfe as h *dust and ashes*, he that is most sensible of his owne vileneſſe, is most capable of Christ Iesus; he must i *captivate* his owne wisedome, and carnall reason; he hath the most cleare and comfortable discerning of Christ in the Gospell, that is most apprehensive of the vanity of his owne wisedome. He that will be made wise unto salvation by the Gospell, must become as a k foole in his owne opinion; he must deny himselfe that will acknowledge and embrace Christ, abase himselfe that will exalt and set up Christ, and be out of love with himselfe that will be in love with Christ; he must discerne and feele his owne sickneſſe, his owne poverty, his owne bondage, and emptineſſe, that will receive Christ in the Gospell, as a Physitian to cure him, as a surety to make satisfaction for him, as a conquerour to free him, and as a fountaine to fill him. When *David* sent his servants, and communed by them with *Abigail* to take her to wife; *she arose and bowed her selfe on her face to the earth*, and said, behold, let thy handmaid be a servant to wash the feet of the servants of my Lord. When Christ communeth with us by his servants, the Ministers in the preaching of the Gospell, to take our soules to him to wife: We must rise up, with all lowly reverence, entertaine their message, receiving it as the Word of God, and not of man; wee must bow our selves to the earth, humble and abase our selves very low, shewing all obedience to their doctrine, and ready to minister any service to their persons, as Saint *Paul* testifies of the *Galathians*, *My temptation* (saith he) *which was in my flesh ye* m *despised not nor reiected, but received*

Rom. 7. 18. h Gen. 18. 28. i Rom. 12. 16.

k 1 Cor. 3. 18. Luk. 9. 23.

l 1 Sam. 25. 40, 41.

1 Thes. 2. 13.

m Gal. 4. 14, 15.

me

me as an Angell of God, even as Christ Iesus. I beare you record, that if it had been possible, ye would have plucked out your owne eyes, and have given them to me. Great is the love and reverence shewed by Gods children towards Christ and his Ministers in the Gospell. Christ is ever so much the more precious unto men, by how much the more they are abased in their owne sence and feeling; Christs favour, dwelling, and communion, is onely with the soule which is truly [n] humble.

n Isa.57.15. Isa.66.2.

6. *Chiefly.* Christ is the highest King, and must have the chiefest roome in the heart of man, Christ excels all creatures, and must have preheminence above all others in the hearts of his receivers, [o] *Dagon* in the Philistines Temple fals before the *Arke*; the creature, and whatsoever else in the heart of man, must fall before Christ; all must be base and vile in comparison of Christ; the Elders of *Gilead* bringing home againe *Iephta* to fight for them against the children of *Ammon*, made him *their* [p] *head*. Man bringing home, and receiving Christ into his heart to fight for him against Satan, and his corruption, must make him his head, exalt him, and give him preheminence above all creatures. Christ is King of Kings, and must have preheminence in our *obedience*, as Kings have in the hearts of their loyall Subjects; Christ is the husband of his Church, and must have preheminence in our *love*, as husbands have in the hearts of their chaste and loving wifes; Christ is the pearle of choisest worth, and must have preheminence in our *choise*, and estimation, as the pearle with the Merchant above the drosse. Christ is the Sun of clearest and sweetest light, and must have preheminence in our *understanding*, as the Sun in the eye above other lights; Christ is the surest, the most constant and loving friend, and must have preheminence in our *delight* and joy, as a friend hath preheminence in the joy of his friend above all strangers: He is farre from the true receiving of Christ, that doth not thus exalt Christ; he doth very shamefully abase Christ that sets up any thing above Christ; hee neither discernes the worth, nor tastes the sweetnesse of Christ in the Gospell, who makes not himselfe

6. Chiefly.

o 1 Sam.5.4.

p Iudg 11.9,10

Rev.19.16.

2 Cor.11.2.

Mat.13.44.

Mal 4.2.

Cant.5.16.

selfe and all things to vaile and stoop to him.

7. Fully. 7. *Fully.* Whole Christ must be received, we must entertaine Christ according to all his Latitudes, as all the points and lines are received in one Center, whole Christ must meet in mans heart, as in a Center: We must receive Christ in his *person*, as God and man in one person, as our onely Mediator, the only *Jacobs ladder*, by whom God and all blessings come downe to us, and by whom we ascend againe to God. We must receive Christ in his *Attributes*, in his wisedome, as a light to guide us; in his power, as a rocke to support us; in his truth, as a faithfull witnesse that never deceives us; in his justice as a righteous Judge to awe us; in his mercy, as a King of mercies to forgive us; in his holinesse, as a fountaine of grace to sanctifie us; in his righteousnesse, as a royall roabe to cloathe and cover us; and in his love, as a bridegroome to marry us, and in his All-sufficiency as a fountaine to fill us. We must receive Christ in all his *Offices*, as a Prophet to instruct us, making Christs doctrine the compleat and only rule of our faith and obedience; as a King to reigne and rule over us, wholly subjecting our selves to the Scepter of Christ Jesus; as a Priest to sanctifie us, to expiate our offences, and make atonement for us, relying solely on Christs merits. We must receive him in all his *Ordinances*, in his word regenerating, renewing, reforming us; in his Sacrament feasting, strengthening, sealing up his love, and the forgivenesse of our sin unto us: We must receive him in his *Ministers*, as a Prince in his Embassadors; as a Bridegroome in his friends, in his *members*; as a father in his children; as a husband in his wife, in his *precepts*, as a King in all his Lawes obeying them; in his *promises*, as a faithfull friend in all his words beleeving them; in his *gifts* and dispensations, as a giver in his gifts, as a workman in his workmanship; as the eye receiveth the Sunne in his light, and the ground the cloud in the raine, and dew distilling thereupon: Wee must receive him in our *understandings* as a light, in our *wils* as a Prince, in our *thoughts* as a treasure, in our *affections* as a Lord and Master, fearing him, as a sure foundation, building upon

upon him, as a bridegroome being full of love towards him: The full receiving of Christ in the Gospell fils the soule with fulnesse of grace and consolation He that doth not *universally* receive Christ, doth not at all receive Christ: He that doth not surrender all truly, surrenders none to Christ: He that shuts Christ out of one roome of his soule, leaves his whole man to the possession of sinne, Satan, and the world.

8. *Perpetually.* Christ must be received once, and for ever; the Covenant between the soule and Christ is an q *everlasting Covenant*, a Covenant of *wedlocke*; the Covenant between the husband and the wife is for ever, untill death; the husband is the guide, delight, and object, the wifes love for ever, so long as life lasteth; Christ must be received as the soules guide, and love for ever; Christ must *shine* in the understanding as an everlasting Sunne, *rule* in the will as an everlasting Prince, *possesse* the soule as an everlasting dweller, and *abide* in the affections as an everlasting husband: The soule which truly receives Christ in the Gospell, is an everlasting lover of Christ; as *Hyram* loved *David* r ever, an everlasting servant to Christ; as the servant under the Law, which had his eare boared, abode a servant in the house *for ever*; as the land of Canaan was to *Jacob* and his seed an s *everlasting possession*, so must Christ be our everlasting portion; we may not receive Christ and thrust him out againe, as sicke men receive a Physitian, and put him off againe as soone as the disease is put away; as a besieged City receiveth souldiers, and turnes them off againe as soone as the siedge is removed; as the Philistines received the Arke, and sent him away againe when *Dagon* could not stand before him; as *Amnon* received *Thamar* and thrust her out of doores againe, hating her more then ever he loved her: Such are very base receivers of Christ, as receive him either for fancy, novelty, or constraining necessity. He is a very *Philistine*, that will rather thrust Christ from him, then suffer the fall of his Dagon, his base lust, or corrupt affection; their love to Christ, when at the best was but fained, and counterfeit, which afterwards

8. Perpetually.
q Ier 32.40. Hos. 2 19.
r 2 Kin. 5. 2.
s Exod. 21. 6.
t Gen. 48 4. Psal. 73. 26.
1 Sam. 5.
2 Kin 13 23.

turnes to hatred: He is no [u] sonne, but a slave; no Spouse, but a harlot, which abides not with Christ to the end. Having therefore once received Christ, abide with Christ, retaine Christ in every estate, abide with Christ; Man changes, as *Ittai* with *David*, [w] *in life and in death.*

[u] 1 Joh. 2. 3 j.

[w] 2 Sam. 15. 21

CHAP. V.

Meanes disposing and inabling to receive Christ.

THus of the manner of receiving Christ in the Gospell, the second thing is the *medium*, or meanes disposing and inabling us to receive Christ with rejoycing and thanksgiving. The meanes are these:

1. Full deposition of what is contrary to Christ.
3. Things to be deposed and laid aside.
1. Sin.

1. *A full and through deposition and putting aside of all that is contrary to Christ.* 1. there must be a deposition of *sinne*, all motes, distempers, and blindnesse being put away out of the eye, the eye joyfully receives the Sunne, ignorance and errour being put out of the understanding; Christ the Sunne of Righteousnesse is joyfully received in our knowledge, the knowledge of Christ becommeth cleare and pleasant to the soule; witheredness and infirmity being removed from the hand, the hand readily receives the gift: Unbeleefe which wounds and withers the hand of faith, being removed from the heart, man cheerfully entertaines Christ, and is filled with [x] *allioy* in beleeving; rebellious, proud, and mutinous persons being put out of the kingdome, the King is joyfully entertained by the people; *pride, imaginations, and every high thing which doth exalt it selfe against the knowledge of God being cast downe and brought into captivity to the obedience of Christ*, Christ is gladly received; strange love and strange lovers being put farre from the wife, the husband is cheerfully received by the wife; the removall of strange lusts, and corrupt affections prepares the heart to a joyfull entertainment of Christ:

[x] Rom. 15. 13.

[y] 2 Cor. 10. 5.

Chriſt; He that doth not ſorrow for his ſinne, cannot rejoyce in Chriſt; He that doth not hate the former, can never love the latter; He that doth not empty himſelfe of the one, can never be filled with the other. The Jebuſites told *David, unleſſe he tooke away the blind and the lame hee ſhould not enter into the fort of Syon.* Unleſſe wee take away the blind and the lame, ignorance, infidelity, and all uncleanneſſe out of our ſoules, Chriſt will never enter into our hearts, we cannot receive Chriſt into our ſoules, the keeping in of ſin is the keeping out of Chriſt; the holding faſt of corrupt affections, is the looſing of Chriſt Jeſus; as the Philiſtines keeping up of their Dagon wrought a removall of the Arke. 2. There muſt be a depoſition of the *world* [z] in *affection*. We muſt not love it in [a] *cogitation*; we muſt have no diſtracting thoughts about it; in [b] *eſtimation*, we muſt not overprize, but eſteeme it as a thing which is not; in [c] *inquiſition*, we muſt not ſeeke the things which are here below, as if our happineſſe conſiſted in the finding of theſe things; in [d] *ſubjection*, we muſt not be the ſervants of the world; in [e] *affiance*, we muſt not build upon them; in [f] *rejoycing*, we may not rejoyce in them. He that is married to the creature is divorced from Chriſt; he that loves this hath no love to Chriſt; he that is the ſervant of this cannot ſerve Chriſt; therefore as Chriſt overthrew the [g] *tables* of the money-changers, and whipt the buyers and ſellers out of his fathers houſe: ſo muſt we whip the love, thought, command, and delight of the world out of our hearts, that we may receive Chriſt; it is a great unhappineſſe to loſe Chriſt for the gaine of the world; it were ſtrange folly in a woman to refuſe a wiſe, a potent, beautifull, victorious, and noble Prince, and marry her ſelfe to a fooliſh, impotent, baſe, beggerly, and deformed captive.

2. The World.
z 1 Ioh. 2. 15.
a Mat. 6. 25.
b Prov. 23. 5. Col. 3. 2.
d Mat. 6. 24.
e Pſal. 62. 10.
f Iam. 4. 16. Iam. 4. 4. 1 Ioh. 2. 15. Mat. 6. 24.
g Ioh. 2. 15.

3. There muſt be a depoſition *of our ſelves*, we muſt lay aſide our ſelves in reſpect of *opinion*, we muſt have very low thoughts of our ſelves in reſpect of *delight* and pleaſure, we muſt not pleaſe our ſelves in our ſelves, but loath our ſelves in reſpect of *Love*; we muſt not love our ſelves, pleaſe, mind,

3. Our ſelves.

mind, and exalt our ſelves, but deny our ſelves; in reſpect of *truſt*, we muſt not truſt in our ſelves, but be jealous of our ſelves, diſtruſt our owne hearts, accuſe and condemne our ſelves; and in reſpect of the *end*, we muſt not intend our ſelves, propoſe our owne ends, but intend Chriſt, and the glory of Chriſt. Thus we muſt lay aſide our ſelves, and empty our ſelves of our ſelves, that wee may receive Chriſt; the empty veſſell receives the liquor, there is no place for it in the full.

2. Holy preparation.

2. *Holy, wiſe, and carefull preparation to the hearing of Chriſt in the Goſpell.* *Eliſha* before he propheſied before *Jehoſaphat* and *Jehoram*, called for a Muſitian to play ſome ſacred ſong, the better to appeaſe his ſpirit, and put his mind in a quiet and heavenly frame, and then the hand of the Lord was upon him, and he prophecyed: Thus before we come into the preſence of Chriſt, to heare, we ſhould by ſome holy meditation, and fervent prayer, gather home our thoughts, take off our ſelves from the world, ſuppreſſe and put away the diſtemper of our ſpirits, worke our hearts into a holy and gracious frame and temper, and compoſe our ſelves to heare; ſo ſhall the hand of God be upon us in hearing, and we ſhall heare, and receive Chriſt with much joyfulneſſe; the preparedneſſe of the eye to ſee, of the eare to heare, and of the pallate to taſte, makes them joyfull in ſeeing, hearing, taſting; the ſoules joy and comfort in hearing is ordinarily ſutable to mans preparation. Man is aſhamed and grieved to receive his Prince into a ſorded and filthy houſe; but having his houſe clenſed, garniſhed, and all things ſet in order, he is joyfull in the entertainment. Want of preparation is the cauſe of much diſcomfort, ſadneſſe, and dulneſſe in hearing: Chriſt comming in the Goſpell is very comfortably entertained by the ſoule which is duely prepared.

3. Gracious interest in Christ.

3. *Sure and gracious intereſt in Chriſt.* Beleeve in Chriſt, lay hold on Chriſt, ſelect, and take Chriſt unto your ſelves, make him yours: As the Merchant ſold all for the precious pearle in the parable, and made the pearle his owne: ſo ſell all, put away all your ſinnes, remove all worldly vanities,

vanities, and interest your selves in Christ; as the woman leaves her owne people, and her fathers house, to make another man her husband, thus, leave the world, your sinfull acquaintance, your corrupt and carnall customes, come off from them all, and apply your selves to Christ, espouse your selves by faith and love to him, and then your soules shall joyfully wait upon him in the Gospell; as the Queene waits upon the *King in his* [h] *palace*, with joy and gladnesse; as the bride doth joyfully heare the voice of the bridegroome; thus the Spouse professeth her joy and comfort in Christ in the Gospell, *his mouth*, his word and doctrine, *is most sweet, he is altogether lovely*. There is the expression of her joyfull receiving Christ in the Gospell, *this is my Beloved, and this is my friend*; there is the declaration of her interest in him; Christ is ever more or lesse joyfull to the heart of man in the Gospell, according to mans assurance of interest in him; he never feeles Christ a sweet and gracious comforter, that looks upon him in his word as a stranger.

[h] Psal. 45. 15.

4. *Cleare and lively discerning, and apprehension of the dignity, worth, and excellency of Christ*: He that hath a jewell and knowes not the worth of him, is nothing affected with him; like *Esops* cocke, he rejoyceth more in a barley corne; [i] ignorance of the worth of Christ takes away the soules delight and joy in Christ; the wise Merchant knowes the worth of a pearle, and is much joyed at the finding of him; the wise Christian knowing the price and worth of Christ, is much joyed when he meets with Christ in the Gospell; the Spouse in *Solomons* Song sets forth her [k] apprehension of the beauty, worth, and excellency of Christ; of his Godhead and manhood in one person; of his glory, innocency, grace, mercy, and justice, of his preheminence and exaltation above all creatures, of his glorious kingdome, his unsearchable wisedome, his gracious and mercifull beholding of grieved sinners, his beauty and comelinesse to the eyes of faith, and concludes at length, *his mouth is most sweet and altogether lovely*; His mouth, the doctrines, words, promises, comforts of his Gospell, are very sweet

4. Cleare discerning of Christs worth.
[i] Isa. 53. 1, 2.
[k] Cant. 5.

as the honey or the honey-combe; strive then more clearly to discerne the worth of Christ, if you intend the increase of your comfort in Christ: The prophane Gaderine that thinks more highly of his swine then of Christ never meets with joy in Christ.

l Mat. 8.

5. Holy making use of Christ.

5. *Holy and gracious making use of Christ in the Gospell.* The eye makes use of the Sunne, it sees by it; the eare makes use of the voice, it discernes what is spoken by it; the thirsty traveller makes use of the fountaine, he quencheth his thirst with it, refresheth himselfe by it: And all these rejoyce, the eye in the Sunne, the eare in the sound, and the thirsty in the fountaine, and in these they rejoyce because they make use of them. Make use then of Christ in his Gospell; as a scholler doth of his teacher, learning heavenly wisedome; as a sicke man doth of his Physitian, recovering spirituall health by him; as a besieged City doth of their Captaine, feeling him casting downe the holds of sinne, and restoring thy soule to freedome; as the wise man in the parable did of the rocke, build upon him; the more use you make of Christ, the more comfort you shall find in Christ, Christ is both unprofitable and uncomfortable to him that makes no use of him, as a sealed Well, and an eclipsed Sunne. *There is a price* (saith *Solomon*) *in the hand of a foole, but he hath not a heart to make use of him.* We have Christ in the Gospell, a pearle of great price, and it is mans exceeding great foolishnesse not to make use of Christ Iesus.

6 Experience of Christs saving worth.

6. *Blessed and heavenly sence, and experience of Christs sanctifying and saving worke upon our soules in the Gospell.* The influence and operation of the Sunne upon the earth in the Spring, makes it appeare very pleasant and joyfull; the sence of Christs gracious worke upon the heart, glads the heart, *he m brought me* (saith the Spouse) *into his chambers*, that is, he revealed unto me the secret of the Lord, the secret worke of the Lord in the illumination of my understanding, in the regenerating of my heart, in the quickning of my soule, in the putting of a new nature upon me, in the pacifying of my conscience, and comforting of my soule,

m Cant. 1. 4.

soule, these are the chambers whereinto she was brought, the secret and blessed wayes of Christ with a gracious soule; and what found she in these chambers? how was she affected with this worke of Christ? *We will* (saith she) *be glad and rejoyce in thee, we will remember thy love more then wine.* Experience of Christs gracious operation upon man makes the soule of man joyfull; the more we feele the blessed working of Christ within us, the greater are our rejoycings; Mans unsensiblenesse of Christ and his gracious dispensations, deprives man of Christs sweet and blessed comforts,

CHAP. VI.

THe third thing is *Motivum*. The inducements perswading to a ready and joyfull embracement and receiving of Christ comming in his Gospell, and spirituall kingdome, and to move our selves to this let us wisely consider, and seriously looke upon,

Inducements to entertaine Christ joyfully

1. The *condition of the creature without Christ*. To him that receives not Christ, the creature, all earthly perfection and fulnesse is 1. an *empty thing*, it never filleth, never satisfieth, never contenteth him that hath it; the more man drinks of this brooke, not drinking of Christ, the full and everliving fountaine, the more hee thirsteth; the more he feeds on this, not feeding on Christ, the true bread of life, the more his hunger increaseth: The soule which receives not Christ, like the horseleaches daughters in *Solomon*, is ever crying, *give, give, and can never have enough*: The fulnesse of the world without Christ is but a dry bone without marrow, an empty pit without water, a barren tree without fruit, like that in the Gospell which had *leafe but no fruit*, promising much to him that beholds it afarre off

1 Condition of creature.
1. Empty.

off, but ministring no satisfaction to them that draw neare unto it; emptinesse ever attends their greatest possessions who are strangers to Christ Iesus; the soule is a vessell of that largenesse that none can fill it but Christ, in whom is all fulnesse; the *barren eares* in *Pharaohs* dreame eat up the full, and the *leane kine* eat up the fat; and when they had eaten them up, *it* [a] *could not be knowne they had eaten them; but they were still ill-favoured.* Man that stayes upon the creature, and comes not to Christ, that entertaines the creature and not Christ, eats up the full and fat of the earth, and yet it cannot be knowne that he hath eaten, his desires and his hunger after it, are as great as ever; he is nothing at all filled with it, his desires grow as his possessions grow, the creature hath a power to inflame, but not to satisfie mans desire; ordinarily the greatest worldly possessors are vexed with most insatiable desires; of such the Lord saith, *they shall not be satisfied, and their desire is enlarged as hell, and they can never have enough:* The emptinesse of the creatures must make Christ the more precious in our apprehensions. *Hagar* seeing the emptinesse of her bottle, came readily for water to the fountaine; the emptinesse of the creature should make us ready in comming unto, and cheerfull in the entertainment of Christ Iesus; the gracious and through receiving of the Lord Iesus is the only way to satisfaction and fulnesse.

[a] Gen. 41. 20, 21

2. Uncomfortable.

2. The creature to him that receives not Christ is an *uncomfortable thing.* The world without the Sunne is an uncomfortable dwelling; the fulnesse of the world without Christ is an unquiet possession; the waters of *Marah* without the tree were [b] *bitter*, the children of Israel could not drinke of them; the greatest rivers, the deepest flouds, and most pleasant things of earthly abundance, are very bitter and distastefull without Christ; Christ is the sweetner of mans earthly possession, as the honey-combe sweetned the Lyon unto *Sampson*; the man that receives not Christ is *in* [p] *straights*, in perplexities, feares, doubtings, and great distractions; *in the fulnesse of his sufficiency*, in the plenitude and presence of his greatest worldly abundance, his

[b] Exod. 15. 25.

[p] Ioh. 10. 22.

his path is a way of ſnares, and his bed is a bed of thornes; his *abundance* will not ſuffer him to [q] *ſleep*, that doth not repoſe his ſoule on Chriſt; his bread is bread of [r] *ſorrowes*, that doth not feaſt and feed his ſouſe upon Chriſt. Worldly abundance is a [ſ] *ſnare* entangling, an *arrow* piercing, a ſword wounding, a tempeſtuous ſea toſſing, ſhaking, drowning them that poſſeſſe it, and poſſeſſe not Chriſt with it; the greater poſſeſſion, the greater trouble to him that receives not Chriſt in the Goſpell: It is not the having of the creature in the houſe, but the having of Chriſt in the heart, that miniſters true peace and comfort.

q Eccl. 5. 12.
r Pſal. 127. 2.
ſ 1 Tim. 6. 9, 10.

3. The creature to him that receives not Chriſt, is an *inthralling and inbondaging thing*; it takes away the liberty and freedome of the ſoule, it fetters and impriſons it, it makes a ſlave and ſervant of it; *Sampſon* doting upon, and inordinately applying himſelfe to *Dalilah*, ſhe *cut off* [t] *his locks*, delivered him into the hand of the Philiſtines, and made him their ſlave. Man that neglecteth Chriſt, that receives not Chriſt, that is not raviſhed with his beauties, is ſo enamoured with the creature, and ſo gives himſelfe to the creature, that the creature robs him of the ſtrength of faith, and ſpirituall love, and makes him a ſlave to himſelfe and his owne luſts, the creature ever ſwayes in that ſoule like a tyrant, where Chriſt is not; he that refuſeth to be Chriſts Subject, makes himſelfe the creatures ſlave; therefore are they termed the [u] *ſervants of Mammon*, for their alienation from Chriſt and ſpirituall freedome, for their ſubjection and ſlavery under the world, and they are ſaid to [w] *ſerve their owne belly and not Chriſt*. Moſt miſerable and wretched is the ſoules bondage, which receives not the Lord Ieſus.

3. Enthralling.
Gloria regnorū ſplendida ſer. vitus eſt. Antigonus Rex Macedonum. Iuſt. 16.
t Mat. 6. 24.
w Rom. 16. 18.

4. The creature to him that receives not Chriſt, is a *polluting and defiling thing*, it makes the ſoule a very ſinke, and cage of uncleanneſſe, a very den and dungeon of filthineſſe; as the Temple before Chriſt entred into it, was made a *den of theeves*. Exclude the houſewife out of the houſe, and all the reſidue of goers and commers, and implements brought into the houſe make a foule houſe; exclude Chriſt out of

4. Polluting.

the houſe of the ſoule, and their going, and comming, and travell of the creature will quickly make a very uncleane and filthy ſoule; *Dinah* went out from her fathers houſe to ſee the daughters of the land, and *Shechem* tooke her and defiled her; Man ſteps aſide, goes out from Chriſt, neglects and leaves Chriſt, abides not cloſe with Chriſt, but ſets his eye, his thought, his heart upon the creature, and the creature takes him, enſnares him, and ſhamefully defiles him; it defiles his *underſtanding* with errour, duſt blinds the eye of the body, the creature, the duſt of the world duls and blinds the eye of the mind: *The love of* [x] *money* (ſaith *Paul*) *is the root of all evill, which while ſome have coveted after, they have erred from the faith:* It defiles his *thought*, his thoughts are thoughts of iniquity, waſting and deſtruction, thoughts of injuſtice and oppreſſion, thoughts of fraud and treaſon, thoughts of pride and ſelfe-admiration, thoughts of carnall confidence, and fleſhly contentments; it defiles the *heart* of man with covetouſneſſe: *Thine eyes and thy heart* (ſaith the Lord to *Jehoiakim*) *are not but for thy covetouſneſſe, and for to ſhed innocent bloud, and for oppreſſion, and for violence to doe it*; it defiles the *affections* with idolatry, and with ſpirituall fornication and adultery: the covetous man is an *idolater* (ſaith Saint *Paul*) and the *adulterers and adultereſſes* (ſaith Saint *Iames* to ſuch as embrace not Chriſt, but the creature) *know you not that the love of the world is enmity with God, and that he that is a friend to the world is an enemy to God.* The world fils that mans ſoule with moſt ſhamefull uncleanneſſe, that embraceth not the Lord Ieſus; therefore as *Hagar* ſeeing the emptineſſe of her bottle, came readily to the fountaine; as the *mariner* feeling the tempeſt and troubleſomneſſe of the ſeas, comes willingly to the haven; as the *Iſraelites* feeling the cruelty of *Pharaohs* task-maſters, and the inſupportableneſſe of his burthens, willingly embraced *Moſes*; and as the *diſeaſed woman* feeling the loathſomneſſe of her bloudy iſſue, and having experience of the vanity of all Phyſitians came gladly unto Chriſt: ſo we ſeeing the emptineſſe, feeling the uncomfortableneſſe, and knowing the inthralling and defiling

Gen. 34 2. *Latro ſpiritualium bonorum Baſil.*

x 1 Tim 6 10.
y Iſa. 59 7.

Pſal 10.6.

Fallax ſuavitas, & infructuoſus labor, & perpetuus timor, & periculoſa ſublimitas: initium ſine providentia finis cum pœnitentia. Aug.

ling nature of the creature without Christ, let us readily, willingly, joyfully, and thankfully receive and embrace Christ, that our soules may be freed, sanctified, and filled with all saving graces, and heavenly comforts. Experience of the vanity, trouble, bondage, and evils which attend the naked having of the creatures, should marvellously endeare unto us the Lord Iesus, and make his comming in the Gospell surpassingly sweet and welcome.

2. *Let us throughly view and consider the state of man without Christ*: Man not receiving Christ in the Gospell, hath no *spirituall life*, but is dead in sinnes, as the body is dead without the soule; he hath no *saving knowledge*, but is in spirituall blindnesse, as he that is without the Sunne is in darknesse; he hath no *heavenly gift* or grace, but is empty of all the fruits of the Spirit, as the branch which is separated from the vine, hath neither juice nor fruit; he hath no *Christian liberty*, or freedome, but is a bondman to sin, Satan, and the world, as *Peter* lay in *Herods* prison, in fetters, and under the custody of the souldiers before the Angell came and freed him; he hath no *interest in Gods promises*, but as *Adam* was shut out of the garden of Eden, so is man shut out of Gods Covenant, Gods promises are a sealed well whereof his soule drinks not; he hath no *garment* of righteousnesse to cover him, no *jewell* of grace to adorne him, no *spirituall treasure* to enrich him, but is *poore, blind, naked, miserable, and wretched*: As the Egyptians were led away by the King of Assyria, *prisoners, captives, naked, barefoot with their buttocks uncovered to the shame of Egypt*: so man without Christ is led away by the prince of darknesse, a spirituall prisoner, and captive, his soule bare, naked, uncovered to the shame of mankind; he hath no *holy and heavenly peace*, but as the Disciples were tossed upon the tempest till Christ calmed the waters, so is man like the troubled sea, when it cannot rest, whose [a] waters cast up mire and dirt, untill Christ ministers comfort. Man without Christ is like a *blind traveller* that hath no guide to leade him; like a dead man in the grave, putrifying in sinne, having none to raise him; like

2 Throgh view of mans estate without Christ

2 Cor 1.20.

Rev.3.17.
& Isa.20.4.

a Isa 57.20.

an *empty cisterne* having no fountaine to fill him; like a *bondman* having no ransomer to free him, like a *woman in travell*, having no midwife to help her, lik a *sheep in the midst of wolves*, having no shepheard to conduct and defend it, and like a *besieged City* in the midst of many enemies, having no wall to protect it, no captaine to fight for it: Miserable is mans condition that receives not Christ in the Gospell; did man know and feele his unhappinesse without Christ, he would never be so regardless of Christ, never so carelesly let Christ passe, but would meet Christ where he commeth in his word, as the blind man went out, and *stood by the high-way side where Christ was to passe*, and cry after Christ as they did; as the woman of *Shunem* hasted to the Prophet for the raising of her dead son, and laid hold upon the Prophets feet, and would not let him goe, untill he came with her, and raised her sonne againe to life: so would man hasten unto Christ, lay hold upon Christ in the Gospell, and bring Christ home into his heart, he would be at no rest untill Christ had raised, freed, purged, and comforted his dead, captived, polluted, and comfortlesse soule: He would as joyfully entertaine Christs comming in his Gospell to free him from the power of his corruptions, as ever the Gibeonites gladly entertained *Iosuah* comming to rescue them from the Amoritish Princes; it is mans unsensibleneſse of the misery of his owne condition, that causeth Christs comming to bee unwelcome.

Mans apprehension of God without Christ terrible.

3. Meditate *the soules apprehension of God without Christ*: God, who to the soules of them that savingly embrace Christ, is looked on, rejoyced, and delighted in, as a father for his love, as a gracious King for his mercies, as a sure and sweet friend for his comforts, as a loving husband for his amiable and soule-refreshing presence, as a shield for the defence, as a rocke for the supportment, and as a full fountaine for the satisfaction which he ministreth: This thrice blessed and gracious God is apprehended, considered and lookt upon, by him that doth not embrace Christ in the Gospell; as a *severe Iudge* to condemne him, as an *enemy* full

of

of displeasure against him, as a *man of warre* bending his bow, and whetting his sword to destroy him, as a *rocke* ready to fall upon him, and grinde him to pouder, as a *tempestuous sea*, ready to swallow him, and as a *consuming fire*, and everlasting burning, ready for ever to consume and to destroy him. Very dreadfull, and soule-amasing, and frightening is mans meditation and apprehension of God, that doth not savingly apprehend him in Christ; such a man flies from the thought of God, the voice of God, and the presence of God, as *Adam* fled into the thicket, as a silly sheep flies before the Lyon, a guilty malefactor before the hue and cry, or a Partridge before the Hawke. This makes them *cry to the hils to* [b] *cover them, and to the rocks and the mountaines to fall upon them, to hide them from the day of the Lord, and the wrath of the Lambe.* God lookt upon without Christ Iesus, is the terrour of all terrours to a guilty soule, and accusing conscience. Were men truly apprehensive and sensible of the wrath of God without Christ, their soules would be at no rest untill they had assured interest in Christ; the fierceneſſe and terrour of God against sinners, doth exceedingly endeare and sweeten the Lord Iesus to the soules of his faithfull servants, had we frequent and right consideration of the terriblenesse of God without Christ Iesus, Christs comming in the Gospell would be unspeakably joyfull.

b Rev. 6. 16.

4. Looke upon the *frustration of all the Ordinances of God, and labours of Gods Ministers by mens not receiving of Christ in the Gospell.* He that doth not receive and embrace Christ preached in the Gospell, annihilates all the labour of Gods messenger; had not *Rebeckah* received *Isaac* to husband, she had frustrated all the labour of *Eleazar* the servant of *Abraham*: If we receive not Christ to husband, we frustrate the labour of the Ministers, the Lords servants. Should not [c] *Abner* have brought about Israel unto *David*, he had lost his labour, his communication with the *Elders of Israel*, and *his speaking in the eares of Benjamin had been in vaine.* Thus all our preaching, all our speaking in the eares of men is in vaine, if they be not brought about to Christ; if

4. Frustration of Gods Ordinances not entertaining Christ.

c 2 Sam. 3. 17.

if they doe not truly ſubject themſelves to Chriſt, if they receive not Chriſt as their ſpirituall King; for what is the end of our preaching, but to [d] *eſpouſe* you to Chriſt, to worke you to the receiving and embracing of Chriſt, as the husband of your ſoules; and to preſent you as a *chaſte virgin unto Chriſt*; beſides all your hearing, all your attendance upon the word is vaine, it is all hypocriſie and vaine oſtentation if you receive not Chriſt. [e] *Iacobs* ſonnes had gone to Egypt in vaine, if they had returned empty handed, and not carried home proviſion with them. You come to the Well in vaine, if you drinke not, if you carry home no water with you: you come to Gods houſe, to Gods treaſury, to the wels of ſalvation in vaine, if you returne empty hearted; if you receive not, if you carry not home Chriſt with you in your hearts, all your labour is loſt: The temporall curſe denounced on the people by the Prophet *Haggai*, is in a ſpirituall ſence fulfilled in ſuch: *Ye [f] have ſowne much and bring in little, ye eat but ye have not enough, ye drinke but ye are not filled with drinke, ye cloath you but there is none warme, and he that earneth wages, earneth to put it in a broken bag with holes.* Thus in this caſe, much is heard, much ſpirituall ſeed is ſowne, but little or no fruit is reaped; they eat much, they heare much, but there is no ſpirituall filling, their worldly thirſt is not quenched, their ſoule is not ſatisfied in Chriſt; there is no warmth, no love, no zeale for Chriſt, no burning of heart in hearing, no fervency in ſupplication; all that the Miniſter hath provided and diſpenſed for the ſoules enrichment, it is all put in a broken bag with holes, it is all loſt, it runnes out as faſt as it is powred in; if we recive not Chriſt in the Goſpell, all our hearing is worth nothing.

d 2 Cor. 11 2.

e Gen. 42.

f Hag. 1. 6.

5. Excellency of receiving Chriſt. Chriſt received giveth 1. Life.

5. Meditate upon the *dignity, excellency, utility and comfort of receiving and embracing Chriſt in the Goſpell.* 1. *Chriſt* received in the Goſpell, *giveth life* unto the ſoule: Hee quickned *Lazarus* by his corporall voice accompanied with the power of his God-head; he quickeneth the ſoule by his Evangelicall voice attended with the lively operation of his Spirit, the Goſpell is the externall inſtrument and

meanes

meanes by which Christ liveth in the soule; therefore is the Gospell called *the Word of* g *life*, revealing and effecting life in Gods chosen; Christ hath in himselfe all life, our life is *hid* in Christ, as the life of the branch is hidden in the roote, and *he that* h *hath the sonne hath life*; hee that hath the Son in the Gospell, as in the seed of his regeneration, as in the instrument of his conversion, as in the warlike weapon, by which are throwne downe all the strong and mighty holds of Satan, as in the Scepter, by which Christ doth sway within him, and bind, and bow his heart unto subjection; He that hath Christ in his heart by faith, and love, as a root of life living in him, as a fountaine filling him with his fulnesse, as a King sitting up his throne within him, as a bridegroome betrothing himselfe unto him, he hath life; but *he that hath not the sonne hath not life*: The evill of neglecting Christ in the Gospell is no lesse then eternall death and destruction. 2. Christ received in the Gospell giveth *light*, spirituall, heavenly, and comfortable light; the receiving of the Sunne giveth light to the body, the receiving of the Sun of Righteousnesse giveth light to the soule; he that doth not embrace Christ in the Gospell hath no light but all darknesse within him. 3. Christ received in the Gospell giveth *health*, health of soule: Here he commeth with i *healing* in his wings, the Angell in k *Bethesda* cured the bodily impotent, in the Gospell Christ cureth them that are spiritually diseased, here he openeth the eyes of the understandings which are blinded, strengthens the hand of faith which is withered, rectifies the feet of the affections which are crooked, purgeth away the leprosie of the soule which is defiled, Christ by the Gospell as by a spirituall Iordan, works many blessed cures upon the soules of Gods people. 4. Christ received in the Gospell giveth *honour*. He makes them that receive him in the Gospell, the l *sonnes of God* by adoption; the *friends* of God, by revelation of the will and mind of God unto them; *heires* of God for that incorruptible inheritance whereof he makes them partakers; the Lords *free-men*, free from the guilt and punishment of sinne, free from

g Phil. 2. 16.

h 1 Ioh. 5. 11, 12.

2 Light. Isa. 9. 3.

3 Health.
i Mal. 4. 2.
k 1 Ioh. 5. 5.

4. Honour.
l Ioh. 1. 12.

from the power and dominion of sinne, free from the tyranny and captivity of Satan, free from the curse and rigour of the Law, and free to serve God with an ingenuous and free spirit; *Kings and Priests* to God, for their dignity and dominion, and for their holy and gracious consecration unto God; high and excellent is the honour which Christ communicates to them that truly receive him in the ministery of the Gospell. 5. Christ received in the Gospell giveth *riches*, [m] *unsearchable riches*, riches which the wit of man cannot find out, incomparable riches, to which all the riches of the earth is not to be compared, that knowledge, faith, and love, which is farre more excellent then the gold that perisheth. The poorest *Lazar* receiving Christ in the Gospell, is endowed with greater riches then the wealthiest *Dives* in the world not embracing him. 6. Christ received in the Gospell giveth *prosperity*, the *Ark* received into *Obed-Edoms* house caused all that he had to prosper. Crist received into the soule maketh the whole man prosperous; he makes him prosper in hearing, in prayer, in meditation, in the use of all Gods Ordinances; as the tree prospers that is planted *by the waters side*; he makes him prosper in all his undertakings, *whatsoever he doth shall prosper*, all the affaires of soule and body are made successefull and prosperous through the blessed presence of Christ Iesus: He makes him prosper in the inward man, making him victorious over all his corruptions, replenishing him with all heavenly fulnesse, communicating to him peace and reconciliation with God, and tranquillity of conscience: He that receives the Lord Iesus, like *Joseph hath the Lord* [n] *with him, and is a prosperous man*; Mans not embracing Christ Iesus exposeth him to all plagues and curses, in his soule, in his body, in all his services, all blessing attends the holy and gracious embracement of Christ, all curses follow the prophane refusall of Christ. 7. Christ received in the Gospell *sweetens and sanctifies all afflictions*, the tree sweetened the waters of Marah, Christ takes away the bitternesse of affliction from the soule which beleevingly entertaines him, he makes them see light in darknesse, he

5. Riches.
m Eph. 3. 8.

6. Prosperity.

Ioh. 3. 2.
n Gen. 39. 2

7. Sweetnesse.
Exod. 15. 25.

he ſends them water out of the hard and ſtony rocke, he gives them honey out of the belly of Lyons, *Meat out of the Eater, and ſweet out of the ſowre*, he makes them ſing in priſon, he makes them glory in tribulation, he turnes the fiery furnace into a Paradiſe, he ſo takes away the evill of affliction that it doth no more harme them, then *Nebuchadnezzars* fire did the three children; his affliction that enjoyes Chriſt in the Goſpell, is more pleaſant and joyous then the carnall mans peace that ſhuts his heart againſt Chriſt, peace without Chriſt is full of trouble, trouble with Chriſt is full of conſolation. 8. Chriſt received in the Goſpell giveth *comfort*, holy, ſweet, and ſure comfort. In the Arke was the *pot of Manna*, in Chriſt is the treaſure of all true comfort. Chriſt in the Goſpell makes a feaſt for his faithfull receivers, a feaſt of [o] *fat things, of wines on the lees, of fat things full of marrow*, of wines on the lees well refined: Of all comforts ſuch have moſt fulneſſe and ſweetneſſe as are miniſtred by Chriſt Jeſus, all others like *Iobs* friends prove miſerable Comforters, if Chriſt doth not comfort us; Chriſt received in the Goſpell comforteth the ſoules of his ſervants, as a nurſe her children feeding them, as a Phyſitian his patients healing them, as a mercifull King his delinquent, and humbled ſubjects, pardoning them, as a teacher his ſchollers, filling them with heavenly wiſedome, as a Bridegroome his Bride, ſpeaking graciouſly to them, making them ſenſible of his love towards them, repleniſhing them with *ſtrong* [p] *and everlaſting conſolation*; his eſtate is of all mens the moſt joyfull, who hath the moſt full and ſweet enjoyment of Chriſt in the Goſpell. Perplexities, diſtractions, and convulſions of ſoule and conſcience are infallible attendants of the neglect and refuſall of Chriſt Jeſus, he that ſhuts his eyes againſt the Sun abides in darkneſſe, he that ſhuts his heart againſt Chriſt abides in heavineſſe. 9. Chriſt received in the Goſpell giveth *ſatisfaction*: The Sunne ſatisfieth the eye with light, the fountaine ſatisfieth the thirſty with water, the pearle ſatisfied the Merchant in the parable with treaſure, Chriſt in the Goſpell ſatisfieth the ſoule with wiſedome in the under-

8. Comfort.

[o] Iſa. 25. 6.

[p] Heb. 6. 18. 2. Theſ. 2. 16.

9. Satisfaction.

ſtanding, with holy and ſweet meditations in the mind, with the ſence of his love in the heart, with the treaſure of ſpirituall gifts in the affections, with ſure and bleſſed peace in the conſcience. He that rightly poſſeſſeth Chriſt in the Goſpell, may ſay as *Iacob* did, *I have enough.* Chriſt in the Goſpell is a living ſpring, he that drinks of him ſhall thirſt no more: He is an al-ſufficient portion to them that enjoy him; he that ſeeks contentation with the neglect of Chriſt in his Goſpell, ſeekes for water to quench his thirſt in a broken ceſterne: The ſoule is reſtleſſe, and never truly contented untill Chriſt is enjoyed; the houſe without the husband ſeemes an empty place to the wife; the world without Chriſt proves an empty thing to the ſoule. 10. Chriſt received in the Goſpell is an *abiding ſubſtance* to the ſoule, he is an [q] *everlaſting father*, he will never forget us, he is a husband [r] *for ever*, he will never ceaſe to love us, he is a faithfull friend loving [ſ] *at all times*, his love is a Sunne that knowes no ſetting, his gifts are [t] *without repentance*, his grace an immortall ſeed that never dyes, a well-ſpring ſpringing up to life everlaſting: All that is without Chriſt is full of vanity and changes, only Chriſt is a poſſeſſion of everlaſting continuance, the meditation of all which ſhould ſweetly allure and draw us, graciouſly diſpoſe and frame us, and mightily perſwade, and move us to give Chriſt a joyfull welcom comming to us in his Goſpell.

10. Abiding ſubſtance.
q Iſa. 9. 6.
r Hoſ. 2. 19.
ſ Ioh. 13. 1. Rom. 11. 29.
Ioh. 3. 9. Ioh. 4. 14.

6. Faſtening thoughts upon brevity of life

6. *Faſtening our frequent and moſt ſerious thoughts upon the brevity and vanity of the life of man.* Man hath no abiding City here, he flouriſheth like *Ionahs* gourd in an evening, and is ſmitten and withered in the morning; Death like the waters of the red ſea drownes all, onely Chriſt makes a ſafe paſſage through death, for his Iſrael, for all that receive him; the Arke divided Iordan, and Iſrael went dry, and ſafe over to Canaan; Chriſt makes a ready way for all that beleevingly entertaine him, through the horrours of death, to the heavenly kingdome; death like the deluge ſpares none, as *Noah* therefore betooke himſelfe to the Arke, and was preſerved, ſo let us betake our ſelves to Chriſt, that

that we may be preserved from the second death; all they who were out of the Arke perished in the waters, all they that are out of Christ will perish in the deluge of Gods vengeance, the Lord Jesus is the soules onely refuge and deliverance. [u] *Behold* (saith the Lord by *Moses* in another case) *to morrow about this time, I will cause it to raine a very grievous hayle such as hath not been in Egypt from the foundation thereof untill now. Send therefore now and gather thy cattell, and all that thou hast in the field, for upon every man and beast that shall be found in the field, and shall not be brought home, the hayle shall come downe upon them and they shall dye: He that feared the word of the Lord among them made his servants and his cattell flee into the houses, and he that regarded not the word of the Lord left his servants and his cattell in the field, and they were all smitten and died.* Thus in this case behold to morrow, ere long, very shortly, the Lord will cause a mighty raine, *he will raine downe snares, fire and brimstone, and an horrible tempest*, send therefore now and gather your soules, your selves, your friends, husbands, wives, children, servants, kindred, and neighbours unto Christ, get yee interest in Christ, hide your selves by faith, and love in Christ, for upon every soule of man that shall not be found in Christ, upon every parent and childe, husband and wife, master and servant, young and old, bond and free, that shall not be brought home to Christ, the haile, fire, and brimstone of Gods wrath shall come downe upon them, and they shall dye, both the first, and the second death; and now I know that he that feares the word of the Lord among you, will flee to Christ, give all diligence to receive and entertaine Christ, to get a sure and blessed interest in Christ; but he that regards not the word of the Lord will stay in the field, abide in the service, way, and practise of the prophane world, and be for ever destroyed, for there is no salvation out of Christ; *He is the resurrection and the life, and our life is hid with him in God*; therefore let us say with *Augustine*, let all these things perish, let us let passe all these vaine, and empty things, and let us betake our selves to the onely inquisition of those

[u] Exod 9. 19. 20. 21.

things which have no end, let us betake our selves to Christ who is the same, yesterday, to day, and for ever; He like *Noahs* Dove will bring us an Olive branch of peace, when all the comforts of the creature are drowned; he will stand by us, and defend us as *Shamma*, one of *Davids* worthies stood, and defended the field when all the residue fled from it. When all worldly staffes, and stayes, pillars and supporters, leave us and stay behind us, then as *Isaac* went up to the Mount with *Abraham*, so will Christ goe up with us, and present us with acceptance, with great joy and gladnesse in God his fathers presence; and let the remembrance and thought of these things sweeten and make exceedingly joyous Christs comming among us.

Chap. VII.

Christs welcõe manifested.

And let us declare and manifest the truth of Christs welcome, and our joy at Christs comming by our prepared, humble, and hearty receiving of Christ, according to the charge of the Psalmist, Let us [w] *lift up the gates and doores* of our hearts from the creature, and all things here below, let us remove the bolts and bars of infidelity, obstinacy, pride, security, and selfe-love; and let us by faith, love, repentance, and humble obedience, open the doors of our hearts, that Christ *the King of glory may come in.* As the [x] Minstrels, and other people, were put forth out of the Rulers house, and Christ received, that his dead daughter might be raised to life. Thus let us put out of the doores of our hearts, all carnall joyes, and fleshly lusts, that Christ may enter into, and minister the life of grace to our soules; let all give place to Christ, that Christ may have the full possession of us, and worke effectually within us. 2 Let

[w] Psa. 24.7. By opening and elevating the heart.

[x] Mat. 9. 24.

it.

it appeare that Christ is welcome by our *garnishing* our hearts with all spirituall ornaments, sutable, and fit for the entertaining of Christ, putting our hearts into such a gracious frame and temper, that Christ may take pleasure in us: The gate of the Tabernacle was very costly and glorious, having a hanging made for it [y] *of blew, purple, skarlet, and fine twined linnen wrought with needle-worke*, the pillars for the hangings being overlaid with gold, and their hookes of gold, to shadow out, and signifie the making glorious of the hearts of Gods elect by faith, and other gifts of the Spirit, to entertaine Christ the glorious King. 3. Make Christs welcome apparant, by *offering* your selves to Christ; the wise men rejoyced in Christs comming, and they fell downe and worthipped him, opened their treasures, and [z] *presented to him gifts, gold, frankincense, and myrrh.* Thus let us rejoyce in Christ comming in the Gospell, fall downe before him, make the whole man vaile and stoop to Christ, and to him let us offer the *gold* of a pure heart, the *frankincense* of holy and humble prayer, and the *myrrh* of patient suffering, and bearing Christs crosse; to him let us yeeld our [a] bodies, soules, and all our substance, as a holy and acceptable sacrifice. 4. Manifest every man Christs welcome by *exalting* Christ above every thing in your heart, doe not set him as *Jesse* did *David* [b] *behinde the ewes*, but set him as *Pharaoh* did *Joseph*, above all his Nobles, and over all his land; allow him universall and absolute jurisdiction over the whole man, cut off whatsoever doth rebell against him. 5. Declare Christs welcome by your *love* to him, as to the bridegroome of your soules; by your *faith* and dependance upon him, as upon your onely rocke, and sure foundation; by your full and *through-conforming* your selves to his statutes and testimonies, as to that which is the light of your feet, the lanthorne of your paths, and the delight of your soules, and by a holy and *gracious acquiescence* in Christ, as in the Counsellor in whom is all wisedome to direct; as in the King, in whom is all authority to command; as in the rocke, in whom is all strength to support; as in the fountaine, in whom is all

2. By garnishing the heart

y Exod 26. 36, 37.

3 By offering our selves to Christ.

z Mat. 2, 10, 11.

a Rom. 12. 1.

4. By exalting Christ

b 1 Sam. 16. 11.

5 By Love, Faith, conformity and acquiescence.

fulneſſe to ſatisfie us, Chriſt will not be pleaſed with a verball, he will have a reall entertainment; with *Judas* to kiſſe Chriſt with our lips, outwardly to give him faire words, and ſecretly to nouriſh treaſon and rebellion in our hearts againſt him, is a curſed welcome. With *Joab* to ſalute Chriſt with one hand, and ſtab him with another hand, as *Joab* at once ſaluted and ſlew *Abner*, to ſalute Chriſt by an outward and open profeſſion, and to ſtab him by a corrupt and diſſolute converſation is very unſeemly, ſhamefull, and diſhonourable for any Chriſtian. Let therefore our ſpirituall, univerſall, cheerfull and conſtant ſubjection unto Chriſt declare the truth and joy of Chriſts welcome unto us.

Want of joyfull receiving Chriſt ſhewes, 1. Want of knowledge.

If we rejoyce not in Chriſt, if Chriſt comming in the Goſpell be not welcome, Where is our *knowledge* of Chriſt if we rejoyce not in Chriſt comming in the Goſpell; the blind eye hath no joy in the Sunne, but to the ſeeing eye the light is *ſweet*, and it is a *pleaſant thing* to behold the Sunne; to the ignorant Chriſt is nothing joyfull, but to them that have the eyes of their underſtanding opened, Chriſt is very pleaſant, he is in their eye the *faireſt of ten thouſand*, to them the knowledge of Chriſt is *pleaſant*, to him that knowes the *Wiſedome* of Chriſt ſhining into his heart, and making him wiſe unto ſalvation, to him that knowes the *death* of Chriſt, mortifying his luſts and corrupt affections, the *reſurrection* of Chriſt ſpiritually reviving and quickning him, to him that knowes the *righteouſneſſe* of Chriſts cloathing, and juſtifying him, to him that knowes the bleſſed *preſence* of Chriſt encouraging him, to him that knowes the *All-ſufficiency* of Chriſt ſatisfying him, to him that knowes the gracious *diſpenſations* of Chriſt, miniſtring the ſence of his love and peace to him; to that man Chriſt is welcome in the Goſpell. Mans ignorance deprives him of all Chriſts comforts.

a Prov. 2. 10.

2. Want of Love.

2. Where is our love to Chriſt, if Chriſt be not welcome? *David* loved *Jonathan*, and *Jonathan* was *very pleaſant* to him. Old *Jacob* loved *Joſeph*, and his *ſpirit revived* when he ſaw the waggons which *Joſeph* had ſent, he was very

glad

glad that *Joseph* was alive, I will goe (saith he) and see him before I dye: Christ is very pleasant to him that loves him, it is a reviving of heart to such a man to heare of Christ, he will surely goe, and see Christ in the Gospell; Love to Christ, and joy in Christ are inseparable companions, in all the friends of Christ. *David* was a man of love to God, a man of sweet and strong affections: He useth many feeling and lively expressions hereof, and his joy was sutable to his love; he was [d] *glad to goe up to the house of the Lord*, he rejoyced in praysing God, [e] *My lips shall greatly rejoyce when I sing unto thee*: He rejoyced in visiting the house of God, he went to the house of God *With the* [f] *voice of joy and praise*, with the multitude that kept holy day; He rejoyced in the understanding, meditation, and service of God; he rejoyced in the *Way of Gods testimonies as much as in all riches*. He is no friend of Christ that doth not rejoyce in Christ; he is no lover, that is not a joyfull receiver of Christ in the Gospell: His pretence and profession of love is not reall, but counterfeit and hypocriticall. *How canst thou say thou lovest me* (said *Dalilah* once to *Sampson*) [h] *when thy heart is not with me*. Thus how can man say he loves Christ, when his heart, the joy and delight of his heart is not with Christ; how is it possible man can love Christ, and yet Christ be unwelcome; Christs unwelcomnesse to man in his Gospell, proclaimes the enmity of mans heart against him.

d Psal 122.1.
e Psal 71.23.
f Psal.42.4.
g Psal 119.14.
h Iudg.16.15.

Where is our *faith* in Christ, if Christ be not welcome? doe we chuse and single out Christ to our selves, to be our Mediatour and Saviour? Doe we build on Christ as on a sure rocke? Doe we apprehend and take Christ by the hand of faith into a spirituall wedlocke, as the husband of our soules? Doe we make Christ our treasure, our crowne, our royall roabe of righteousnesse? Doe we by the bucket of faith draw waters of salvation out of Christ, as out of a living fountaine? and yet not rejoyce in Christ, not bid him joyfully welcome, it is impossible: A beleeving apprehension is comfortable, an unbeleeving apprehension ministers no rejoycing. It is recorded of *Jacob*, that his sons

2. Want of faith.

telling him *Joseph* is yet alive, and he is Governour over all the land of Egypt. *Jacobs* heart fainted, *for he beleeved them not*, afterwards beleeving, he much rejoyced; but now, not beleeving, his heart fainted. Thus man hearing of Christs *life and kingdome*, hearing him preached in the Gospell, as the Author of life, and King of Kings, and Lord of Lords, hearing great and glorious things spoken of Christ, and his heart fainting, his soule sad, dull, troubled, and not solaced with it, that man beleeves not, for the soule is filled *with all joy in beleeving*.

4 Want of pricing Christ.

Where is our *pricing* of Christ? He that doth not rejoyce in Christ comming in the Gospell, hath a very low esteeme of Christ: The Spouse had a high esteeme of Christ surpassing all creatures, and her soule was ravished with love to him, and with joy in him: The Merchant in the parable prized the pearle above all that he had, and as he highly prized it, so he was glad when he found it: Did we prize Christ as the hungry prizeth food, the sicke health, the captive liberty, the rich his treasure, the King his crowne; we could not but rejoyce in Christs comming, as people in a famine rejoyce in the comming of the harvest, sicke men in restoration of health, captives in a Jubilee, and the rich in his treasure; the true valuing of Christ makes his comming in the Gospell matter of more rejoycing, then the comming of all the fulnesse of the world.

5. Want of relishing Christ.

Where is our *taste and relish*, our sence and feeling of Christ, if we rejoyce not in Christ comming in the Gospell; the taste of wine rejoyceth the thirsty, the taste of meat rejoyceth the hungry: He that hath no joy in Christ, hath no taste of Christ; Christ is not unto him as *Isaacks* venison was to him, [k] *savoury meat which his soule loved*. The things of God are unsavoury unto such; but the soule which doth relish Christ, which tasteth how good Christ is, doth abundantly rejoyce in Christ; to him Christs [l] *good oyntments*, his saving gifts and graces, *are savory*, are tasted, perceived, felt, like good oyntments, with great joy and revivement of heart; and his *name* is as an oyntment powred forth

[k] Gen. 27. 4.

[l] Cant. 1, 3.

forth, the doctrine of his grace, the name of his wisedome, in opening his fathers counsell; the name of his merit, in purchasing mans salvation; the name of his mercy, in pardoning mans sinne; the name of his righteousnesse, in justifying mans soule; the name of his love, in embracing and solacing mans heart; this is an oyntment powred out, this in the preaching of the Gospell casteth a sweet savour, as oyntment doth in the powring forth, as the breaking of the boxe of oyntment in the Gospell, and powring it upon Christs head, filled the house with the [m] *savour* thereof: so the opening of Christ in the Gospell, giveth a sweet savour to the hearts of all Christians. The true receivers of Christ find a very sweet, and blessed, a very gracious and soule-refreshing taste in Christ.

[m] *Mar.* 14. 3. *Ioh.* 12. 3.

And as we professe our selves to be schollers in Christs schoole, servants in Christs family, members in Christs body, subjects, friends, and Spouse of Christ; so let us rejoyce in the comming of Christ in his Gospell, as a *traveller* rejoyceth in the comming of the Sunne to guide him, as the *subiect* rejoyceth in the comming of the King to honour him, as the *captive* rejoyceth in the comming of the ransomer to free him, as the *sicke* rejoyceth in the comming of the Physitian to cure him, as the *childe* rejoyceth in the comming of the nurse to feed him, and as the *bride* rejoyceth in the comming of the bridegroome to marry her: In him let us rejoyce, as in the *Sun* enlightening us, as in the *friend* solacing us, as in the *shield* defending us, as in the *King* honouring us, as in the *treasure* enriching us, as in the *jewell* adorning us, as in the *fountaine* filling us, and as in the *paradise* of our most choise and everlasting pleasures; and in the joy of our soules let us say, *Blessed be he that commeth in the name of the Lord.*

Ioy in Christs comming perswaded.

CHAP.

Chap. VIII.

David did not onely rejoyce in the Arke, and dance before it in testimony of his joy, but did also erect and set it up in the [n] *midst* of the Tabernacle: Every man that doth indeed rejoyce in Christ, every man to whom Christ is truly welcome, doth desire and endeavour the exaltation of Christ, the setting up of Christs kingdome, the welfare of Christ and his Gospell; therefore the people here say, *Blessed is he that commeth in the name of the Lord*; not only by way of *exaltation* and rejoycing in Christs comming, but also by way of *exoptation* and wel-wishing, heartily desiring the welfare and prosperity of Christ, his kingdome, and Gospell, *Blessed be he*; *furnished* be he, with the greatest and choisest wisedome, righteousnesse, prudence, mercy, power, fortitude, and courage for the *administration* of his kingdome and people; *successefull* be he, in the *promulgation* and preaching of his Gospell, in the *gubernation* of his Church and children, in the *dissipation* of all adversary powers; victorious be he in the subjugation and conquest of his enemies; *glorious* be he in the conversion of sinners, in the *multiplication* and increase of his holy and loyall subjects; *beautifull* and amiable be he, in the eyes of all persons; Let his Gospell shine like the Sun from the one end of heaven unto the other; Let his name be as an oyntment powred out, casting a sweet smell throughout this great house of the world; to him let all the kings and kingdomes of the earth vaile and stoop, become truly obedient and subject. This is the prayer, desire, and endeavour of all that rejoyce in Christ aright, teaching us, That,

n 2 Sam 6.17.

Welfare and exaltation of Christ and his kingdome desired.

Doct. *It is the duty of all people unfainedly to desire, and earnestly to*

to endeavour the welfare, promotion, and advancement of Christ, his spirituall kingdome and Gospell. David and [o] all the house of Israel joyned together in erecting and setting up the Arke in the Tabernacle, Kings and Subjects, Masters and servants, parents and children, the people of every calling and condition should unite their forces, their hearts and hands, their counsels and tongues, their affections and endeavours to set up Christ, to advance his Gospell, to honour and enlarge his kingdome: This was shadowed in the building of the Temple; to the building thereof concurred *Solomon* and his servants, *Hyram* of *Tyrus*, and the Sydonians, who did hew the timber for it; to the building of the Church of Christ, to the setting up of Christ and his Gospell, there should be an universall, unanimous, full and sweet concurrence of men of all nations, of Kings and subjects, of Lords and servants, of Ministers and people, every man in the place and calling wherein God hath set him, according to the gift and endowment which God hath bestowed on him, must concurre in his prayers and endeavours, to advance the honour and kingdome of Christ Jesus. This was also figured in the neighbouring Kings payment of tribute unto *Solomon*, desiring his friendship, and by variety of gifts and presents making their peace with him. All people comming from all the Kings of the earth to heare his wisedome; the whole as in a shadow, presignifying mens payment of the spirituall tribute, of feare and reverence, faith and obedience, love and thankfulnesse unto Christ; their entring into a Covenant of peace with Christ, their seeking of the love and friendship of Christ, their attendance upon the Gospell to heare and learne Christs wisedome, their dedication of themselves and their substance to the service of Christ, their spirituall subjection unto Christ, and their holy and gracious endeavours to make the name of Christ glorious. This was foretold by the Psalmist, [q] *they that dwell in the Wildernesse shall bow before him, and his enemies shall licke the dust*, they shall humble themselves under the mighty hand of Christ, they shall acknowledge and receive him as their Lord, they shall

o 2 Sam. 6. 15.

p 1 King. 6.

q Psal. 72. 9.

shall feare and reverence him as their King, they shall vaile and bow to his scepter, they shall put themselves and all that is theirs under Christ, they shall give themselves to
10. the exaltation and setting up of Christ: *The Kings of Tharsis and of the Isles shall bring presents, the Kings of Sheba and Seba shall offer gifts*; they shall consecrate their abilities to Christs service, they shall communicate of their substance to the maintenanne of Christs Church and Ministers, to the preservation and increase of Christs kingdome.
11. *All Kings shall fall downe before him, all nations shall serve him.* All shall adore and serve him as their King, all shall exalt and honour him, as loyall subjects their heavenly Soveraigne; all persons from the highest to the lowest must serve the Lord Jesus, and study to make him glorious; grace works obedience in the hearts of Princes, as well as in the hearts of beggars: The Sun as well as the stars did obeysance unto *Joseph* in his vision; Kings as well as inferiour persons, doe obeysance unto Christ under his kingdome and Gospell. The [r] *foure and twenty Elders* in Saint *Johns* vision, *fell downe before him that sate on the throne, and worship him that liveth for ever and ever, and cast their crownes before the throne.* Godly Kings and Governours cast their crownes, their dominion, dignity, power, honour, and jurisdiction, and all that they have before Christ, they make all serviceable to the exaltation of Christ and his kingdome. This was like prophecyed by the Prophet *Esay*, [s] *the abundance of the sea*; multitudes of men dwelling in Islands, *shall be converted unto thee*, shall be gathered unto the Church and kingdome of Christ, and the forces, great troupes and companies of the Gentiles *shall come to thee*, shall be joyned to the people of God, embrace their Religion, and enter into a sweet and gracious fellowship with
6. them: *They shall bring gold and incense*, they shall contribute liberally to the maintenance of the Gospell, and Christs poore members, they shall dedicate their earthly abundance to Christs service, and they *shall shew forth the praises of the Lord*, they shall be very industrious and studious to make
10. the name of the Lord Jesus glorious. *The sonnes of Strangers*

[r] Rev 4.10.

[s] Isa.60.5.

gers ſhall build up thy walls, become members in thy houſe, and fellow-helpers in thy worke, and *their Kings ſhall miniſter unto thee*, ſhall ſerve Chriſt and labour the welfare of his Church and kingdome. *The glory of Lebanon ſhall come to thee*, there is nothing ſo excellent which ſhall not put it ſelfe under Chriſt, and be made ſerviceable to his Goſpell and kingdome; and thus our Saviour taught his Diſciples to pray, that *Gods kingdome might* [t] *come*, that the Goſpell might be preached, and men filled with the light thereof, As the aire is filled with light upon the comming of the Sunne; that the Holy-Ghoſt might be powred out, and the hearts of men inſpired with the knowledge, love and obedience of the truth; that all the luſts of men, the impediments of Gods gracious kingdome in the ſoule of man might be crucified, and utterly extinct; and that God might univerſally, ſpiritually, and fully reigne in the hearts of men, all the weapons of their rebellion laid aſide, and their ſoules brought into a gracious ſubjection; and it is the Apoſtles charge, *pray that the word of the Lord may* [u] *run*, have a free and a ſpeedie paſſage, running as the Sun, ſhining to all the corners of the world, and running as the rivers, to water the earth, and *be glorified* by the pure and powerfull preaching of it, by the holy and gracious working of it, by the ready and cheerfull entertainment of it, and by the holy and humble ſubjection of the ſoules of men under it: Mans obedience makes the word very glorious, and the free and ſpeedy paſſage, and powerfull working of the Goſpell, ſhould be earneſtly prayed for by the Lords people; this is the *charet* on which Chriſt rideth in ſpirituall triumph; this is the *ſcepter* by which he ſwayeth in the ſoules of his choſen, and the welfare of this doe all the friends and welwiſhers of Chriſt much deſire, and with great earneſtneſſe endeavour, [w] *gird thy ſword upon thy thigh* (ſaith the Pſalmiſt in the perſon of the faithfull unto Chriſt) *O moſt mighty*, ſhew thy ſelfe in thy word and Goſpell like a mighty man of warre, fully armed, to mortifie the luſts, to humble the ſoules, and to bring into ſubjection all the thoughts of thy ſervants, and doe this in

13.

t Mat. 6. 10.

u 2 Theſſ. 3. 1.

w Pſal. 45. 3.

4. in *thy glory and in thy maiesty*, make thy selfe appeare dreadfull, and glorious, by the powerfull and gracious effects of thy Gospell, and in thy majesty *ride* upon the word of truth, the Gospell of salvation, *prosperously*. : Be thou successefull in the preaching of the Gospell, for the speedy and universall manifestation of it to all people, for the profligating and putting to flight of all false doctrines and corrupt worship, as the Sunne doth dispell the clouds, and *Aarons* rod devoured the Magitians serpents; for the reclaiming and gathering home the soules of men, as the shepheard gathereth home the sheep by his voice; for the healing of the diseased soules of men, as *Bethesda* healed the diseased bodies; for the setting up of thy throne in their hearts to raigne and rule within them, as a King reigneth in his Throne. Christs blessed successe in the ministery of the Gospell, is both the wish and prayer, joy and labour of all that love him. He is a very stranger to Christs kingdome that seekes not Christs exaltation. The true members of Christ preferre the welfare of Christs Church, kingdome, and Gospell, above the welfare of their owne estate and person. As the arme lifteth up it selfe to receive the blow, rather then it shall fall upon the head; such as clearly discerne and truly taste Christ in the Gospell, are very solicitous to uphold Christs kingdome, and propagate his Gospell ✠ x *Because of the house of the Lord our God I will seeke thy good*, saith *David* to Jerusalem, because the doctrine of salvation is there published, the worship of God there erected, and God there manifested and made knowne: I will seeke thy good, I will endeavour thy safety, I will doe what in me lies to uphold the doctrine there taught, and the worship there established: I will seeke the good thereof by prayer and supplication, by advice and counsell, by communicating whatsoever is behoofull, either for the supportation, honour, or comfort of it. A good man will not willingly keep backe any thing which may tend to the advancement of Christ, his Gospell, and kingdome; and thus it ought to be.

x Psal. 122. 9.

1. Grounds of this truth.

1. Covenant.

1. In regard of the Covenant between us and Christ, we

we are baptized into the [y] *name* of Christ; into the *faith* of Christ, to beleeve in him as the authour of our salvation; into the *religion* of Christ, to adore and worship him as our spirituall and heavenly Soveraigne; into the *doctrine* of Christ, to learne him as the truth is in him, to heare him as the great Prophet and Doctor of his Church; into the *profession* of Christ, openly declaring our hope and expectation of salvation by Christ, our subjection under Christ, and our dependance upon Christ; into the *service* of Christ, being dedicate and set apart by Baptisme unto Christ, as his peculiar people, to adore and serve him, to honour and exalt him; and into the *death* of Christ, receiving Baptisme as a testimony of mortification, and as an instrument of the Holy-Ghost, for the extinguishing and killing of sinne by the death, and for the quickning of our soules by the resurrection of Christ, to the end that we who live should live no more unto our selves but unto Christ: This is the tenour of the Covenant which the Lord himselfe uttered by the mouth of the Prophet, *I* [z] *will be their God.* I will be their King to command them, their counsellor to guide them, their shield to defend them, their Saviour to minister salvation to them, their father to make provision for them, to communicate the sence of my love unto them, and their portion to satisfie them; and they shall be my people, the schollers of my schoole to learne my will, the subjects of my kingdome to honour and exalt me, the servants of my family to obey and serve me, and the bride of my delight to love me, and to bring forth fruit to me. By vertue of the Covenant between us and Christ, our names are given unto Christ, as souldiers to their Captaine, to fight for Christ; as subjects to their Soveraigne, to exalt and magnifie the name of Christ, to labour the welfare and honour of the kingdome of Christ. *Abner* entring into Covenant with *David*, [a] went forth to bring about all Israel unto *David*, to exalt and set up *David*, and to increase the kingdome of *David*. Thus man being entred into Covenant with Christ must bring himselfe, and all that is his, and all other people, so much as in him lies

[y] Mat. 28.19.

[z] Ier. 31.33.

[a] 2 Sam. 3.

lies into subjection unto Christ, he must to the utmost of his power, labour the exaltation of Christ and his kingdome: such men are very regardlesse of their holy covenant and sacred promise, as labour not the exaltation of Christs kingdome and Gosple.

1. Relation,

2. In regard of the *Relation* betwixt us and Christ, Christ is the King and we the Subjects; Christ is the Lord and we the Servants; Christ is the Head and wee the members: Christ is the Bridegroome and we the Bride; true Subjects endeavour the honour of their King and Kingdome. *Sauls* Subjects would put to [b]death all them who would not have *Saul* to reigne over them. *Davids* Subjects preferred him above themselvs, endeavoured his [c]safety, put themselves in hazard to safegard him, accounted him worth ten thousand of themselves; the members support and beare up the head, imploy all their strength in the defence and honour of the head; good servants labour their Masters honour and welfare; *Thy servants* said *Davids* men to him, [d] *are ready to doe whatsoever my Lord the King shall appoint*, and the *Centurian* could say of his servant, *Doe this and he doth it*: And the faithfull Spouse brings forth children to her husband, she was a *fruitefull Vine* by the sides of his house, and her children like Olive plants round about his Table, a great honour, a crowne as *Salomon* saith to her husband: thus must we by vertue of that Relation which is betwixt us and Christ, as loyall subjects mortifie and put to death, whatsoever doth in us oppose Christs honour and dominion, exalt Christ and his Gosple above our selves, our ease, profit, or credit; expose our selves to all difficulties, dangers and inconveniences amongst men, for the magnifying of Christs name, and the welfare of Christs Gosple; as good servants be ready to doe whatsoever Christ shall appoint us for the making of him glorious; as true and living members of Christs mysticall body, we must put our selves under Christ, beare up Christ and make him conspicuous in the eyes of others, and like a chaste Spouse bring forth all our fruite unto Christ, endeavouring to the utmost of our power the welfare of

b 1 Sam. 11. 12

c 2 Sam. 18. 3.

d 2 Sam. 15. 15

of Christs kingdome and Gospell. Such men are altogether unmindfull of their relation unto Christ, who desire not, who labour not the prosperity of the Gospell and kingdome of Christ.

3. In regard of Christs *interest* in us. We are not our owne, but Christs, as sometimes the King of Syria said to the King of Israel, *thy silver and thy gold is* [c] *mine, thy Wives also and thy children, even the goodliest are mine.* Thus may Christ say to us, thy body and thy soule, thy wife and thy children, thy gold and thy silver, thy lands and thy livings, and whatsoever thou hast is mine; and we must answer as the King of Israel did, *My Lord, O King, I am thine, and all that I have.* This the Lord claimeth by the mouth of the Prophet: Now thus saith the Lord that created thee O Jacob, and that formed thee O Israel, I have redeemed thee, I have called thee by thy name, [f] *thou art mine,* my chosen vessell, my redeemer, and sanctified one, my childe, my servant, my jewell, and the *Lords* [g] *portion* (saith *Moses*) *is his people, Jacob is the Lot of his inheritance*; He hath separated and taken us unto himselfe, to be his peculiar people, whom he loves, in whom he delights, and to whom we must bring forth all our fruit, and be unto him whatsoever we are, as a portion or inheritance, is all that it is to him that ownes it; and Christs we are indeed, by [b] *donation.* We are given unto him from eternity in the decree of Gods election; by *redemption,* he hath bought us with a price; by *vocation* he called us out of darknesse into a marvellous light, and hath made us a peculiar people to himselfe, and also by way of spirituall *Conjunction* and wedlocke. We are espoused unto Christ, and are stiled [i] *his wife.* And as we are Christs, so we must be for Christ, so we must seeke the prosperity of Christs kingdome, and advancement of his Gospell: [k] *Thine are We O David, and on thy side, thou sonne of Jesse,* said *Amasai* to *David, peace, peace be unto thee, and peace be unto thine helpers.* Thus must we say unto Christ, thine are we O Christ, and on thy side O Sonne of God, peace, peace, all welfare and prosperity be to thee, and thy kingdome, successefull be the la-

3. Christs interest in us.

c 2. King 20.3,4

f Isa. 43. 1.

g Deut. 32 9.

b Ioh. 17.7.

i Rev. 19. 8.

k 1 Chr. 12. 8.

bours and undertakings of all them that are thy miniſteriall and underhelpers. This is urged as a fruit and effect of Chriſts intereſt in us. l *We are bought* (ſaith the Apoſtle) *with a price, therefore let us glorifie God in our bodies and in our ſpirits*; and againe Chriſt hath *died*, that wee who live, *ſhould not henceforth live unto our ſelves*, but *to him* who died for us, and roſe againe. That man doth not well conſider Chriſts intereſt in him, who puts not himſelfe and all that is his upon Chriſts ſervice. He is doubtleſſe a ſtranger to the efficacy and fruit of the worke of Chriſts redemption, who doth not throughly apply himſelfe to the ſetting up of Chriſt and his Goſpell.

l 1 Cor. 6. 20.

2 Cor. 5. 15.

4. In regard of the *Subverſion* of Satan and his kingdome. The ſetting up of the Arke was the fall of Dagon; the ſetting up of the houſe of *David* was the overthrow of the houſe of *Saul*; the ſetting up of Chriſt, his Kingdome, and Goſpell, is the overthrow of Satan. Where the Goſpell is preached, and Chriſt ſet up, Satan fals like m *lightning* from heaven, his holds of ſin are overturned, like the wals of Jericho at the blowing of the rammes hornes. There is no competition between the Devils kingdome, and the powerfull preaching of the Goſpell. When *David* was once ſet upon the throne all Iſrael by degrees came about, left the houſe of *Saul*, and bowed unto *Davids* ſcepter: When Chriſt is ſet upon his Throne, exalted and lifted up in the preaching of the Goſpell, all that are ordained unto life come about and ſtoop to Chriſt, they leave the ſervice of ſinne, Satan, and the world, and vaile to Chriſts ſcepter, *they* n *turne from darkneſſe to light, and from the power of Satan unto God.* When *Philip* preached in Samaria, the Devils went out of many that were poſſeſſed by them: The Lord hath ordained the miniſtery of the Goſpell to be the inſtrument and meanes of the ruine of Satans kingdome; and for this cauſe we ſhould come our ſelves to Chriſt, and labour the welfare and increaſe of Chriſts Kingdome, that Satan the grand adverſary of our ſoules, of our peace, of our ſalvation, may be overthrowne and troden *under* o *foot*, and have *no more place* p *in heaven*,

4. Subverſion of Satan.

1 Sam. 5. 4.

m Luk. 10. 18.

n Act. 26. 18. Acts 8.

o Rev. 16. 20.

p Rev. 12. 8.

in

in the Church of God, in the hearts of the people of God, but *he* [q] *cast out*, as a ſtrong man bound is put out of his houſe, and a King vanquiſhed and overcome is caſt out of his Kingdome: He is no true ſubject unto Chriſt, that endeavours not the ſubverſion of Satan and his kingdome, that Chriſt alone may raigne, and have compleat dominion over Gods Church and people.

[q] Ioh.12.31.

5. In regard of the *Glory, Crowne, and dignity of Gods Church*, and people. The ſetting up of Chriſt, his Goſpell, and Kingdome, is the glory of the Church of God; the appearance and ſhining of the Sunne in the fulneſſe of his beauty is the glory of the world; the preſence of the Arke was the [r] *glory* of Iſrael, being a witneſſe of Gods glorious preſence among them, the Lord there giving forth his oracles, and hearing the prayers of his people. Thus the preſence, appearance, and bright ſhining of Chriſt the Sun of Righteouſneſſe in the Goſpell, is the glory of the Church. Where Chriſt is in the Goſpell, there God is graciouſly preſent, clearly manifeſting himſelfe to mens underſtanding, and mercifully hearing and anſwering the prayers of his people, and the place where the ordinances of God are, where the Goſpell is publiſhed, and the myſteries of Gods Kingdome opened, is called *the habitation* [s] *of his houſe, and the place where his honor dwelleth.* The Lord doth ever ſhew himſelfe very glorious to the ſoules of his ſervants, in the uſe of his ordinances; and vouchſafes great honour to the people, in ſetting up his Goſpell and Kingdome among them; and therefore the Church of God is called the [t] *glorious reſt* of Chriſt, becauſe Chriſt by his Goſpell, and by his love and grace doth reſt there; that place is of all places moſt glorious, which is the Evangelicall reſting place of Chriſt; and the Lord foretelling the multiplication of his Church, the increaſe of his faithfull people, and augmentation of his ſonnes Kingdome, ſaith *he* [u] *will glorifie the houſe of his glory*, and make his Church an *eternall excellency*; and therefore we ſhould mightily endeavour the exaltation of Chriſt and his Goſpell, becauſe this is the honour, crowne, and glory of the Church: The cleare, full,

[r] 1 Sam.4.22.

[s] Pſal.26.8.

[t] Iſa.11.10.

[u] Iſa.60.7,15.

and open enjoyment of Christ in the Gospell, is the prime glory of any place or people. Such people are very base and ignominious, whatsoever be their outward abundance, who enjoy not Christ in his ordinance; that man is altogether regardlesse of the honour, dignity, and glory of Gods Church and people, who labours not the exaltation of Christ and his Gospell.

CHAP. IX.

Impiety of three sorts opened.

1. Non-regarders of welfare of Gospell.

IN this as in a glasse we may with open face behold the great impiety and shamefull prophaneness of three sorts of men. 1. *Such as have no regard, nor desire unto, no pleasure nor delight in the prosperity and welfare of Christs Kingdome and Gospell:* Like *Gallio*, they care for none of these things, it is a matter indifferent unto them, whether the Gospell sinke or swim, whither Christs Kingdome stand or fall, flourish or wither; the Lord saith of the wilde Asse. w *I have made the wildernesse his house, and the barren land his dwelling: He scorneth the multitude of the City, neither regardeth he the crying of the driver, the range of the mountaines is his pasture, and he searcheth after every greene thing:* Such wilde Ass's are these men, the wildernesse of the world is their habitation, they regard not, they desire not with *David* to x *dwell in the house of the Lord*; they delight in a barren land, where are no waters, and wels of salvation; they regard not the y *greene pastures* of holy and heavenly doctrine, in which the Lord feeds the soules of his people: They thirst not after the still waters of the Gospell, and sweet consolations of the Spirit, with which God refresheth the soules of his children, they scorne the multitude of the citizens of the new Jerusalem, the holy assemblies of Gods people;

w Iob 39.6, 7, 8.

x Psal. 84. 4.

y Psal. 23. 2.

ple: They [z] goe not to the house of God with the voice of joy and praise, *With the multitude that keepe it holy day*, neither regard they the voice of the spirituall driver, they esteeme not the voice of Gods Minister endeavouring to drive them from the world unto Gods Church, from sinne to holinesse, and from Satan unto Christ, the range of the mountaines is their pasture, they seeke no food for their soules but worldly vanities, they looke after no treasure but earthly substance; they care not what become of Christ and his Gospell, if it goe well with them according to the world. *The Harp and the Violl, the Tabret and pipe* (saith the Lord by the Prophet) *and the wine are in their feasts, but they regard not the worke of the Lord, neither consider they the operation of his hands.* Such men are *blind*, and see not the beauties of Christ and his Gospell, and therefore as it is a thing indifferent to the blind, whether the Sun rise or set, shine or be eclipsed: so it is all one to these men, whether the Sunne of Righteousnesse in the Gospell, rise or set, shine or shine not, they neither rejoyce at Christs comming, or grieve at Christs departing. Such men are *unsensible* of the want of Christ, and therefore doe no more regard Christs presence in the Gospell, then a diseased man that feeles not his sicknesse, regards the presence of a Physitian. Such men are *earthly minded*, altogether taken up with the world, and therefore are uncapable of Christ, unable to relish any sweetnesse in Christ, or to give him any audience in his Gospell. *Eliah* spake mockingly of *Baal*, to his worshippers, [b] *Cry aloud, for he is a God, either he is a talking, or he is a pursuing, or he is in a journey, or peradventure he sleepeth and must be awaked; and they cryed aloud from the morning to the evening, but there was neither voice nor any to answer, nor any that regarded.* We may truly say of these, they are men, but they are either a talking of the world, or pursuing of the world, with such earnestnesse, or fallen into such a sinfull sleep and slumber, that they cannot heare; and though the Minister lift up his voice like a trumpet, and cry aloud; yet there is no voice, nor answer of faith and obedience, nor any regard shewed by them to Christ

[z] Psal 42.4.

[a] Isa. 5.12.

Grounds of this evill.

[b] 1 Kin. 18.27. 1 P. 29.

and his Gospell: Such men are *halting* Israelites, and lukewarme Laodiceans, void of all true love to Christ, and far from all Christian zeale for Christ. *Solon* reputed him no good citizen, who in a civill dissension risen in the City did adhere to neither party: Such as cleave not to Christ and the Gospell in the dissention and opposition of the world are no true citizens of the new Jerusalem. *He that is not with me is against me* (saith Christ) he that stands not on Christs side stands on Satans side, he that serves not God serves Mammon, he that hath not communion with Christ, hath communion with the world. Christ lookes upon all such as are not zealous for him, as on enemies against him, and he will *spew them out* of his mouth at last as foule abomination.

c Mat 12.30.

d Rev.3.16.

2. Oppofers of Gospell
2 Sam.3.1.

2. A second sort, are *such as oppose Christs Gospell and Kingdome.* The house of *Saul* made long war against the house of *David.* There is a family of prophane Saulites, that make [d] continuall opposition against the Gospell and Kingdome of Christ, *they will not have Christ rule over them, they take* [e] *counsell against the Lord and his Christ*, and say, come let us breake their bonds asunder, and cast away their cords from us. Some are *superstitious*, and as the Philistines would not suffer the Arke to stand upon the right hand of their Dagon, no more will they suffer Christ and the Gospell to have preheminence above their traditions and devises; some are *covetous*, and as *Jesse* set *David* behind the ewes, so doe these men set Christ and his word behind the world, below their earthly imployments, and undertakings; some are *ambitious*, and as *Josephs* brethren conspired against him, because they were loth to vaile and bow to him. Thus proud men conspire and combine against Christ and the Gospell, being loth to deny, and humble themselves, and put their necks under Christs yoke; some are *under the power of prophanenesse*; with *Ahab* they sell themselves to commit wickednesse, they are impatient of reproofe, and therefore imprison the Prophet of the Lord; Christ comming in the power of his Gospell is very uncomfortable, and terrible to such as are under the power of their corruption;

d Luk 19.14.

e Psal.2.2.

Grounds of opposing the Gospell.

ruption ; some are *prophanely iealous*, least the setting up of Christ and his Kingdome will crosse their profit, and eclipse their honour and credit amongst men ; and therefore they seeke to suppresse the Gospell, as [f] *Saul* sought to suppresse *David* : This moved [g] *Demetrius* to accuse *Paul*, and this caused [h] *Herod* secretly to plot the death of Christ. Christ and his Gospell have ever met with many oppositions from the world.

[f] 1 Sam. 18. 29. & 19. 1.
[g] Act. 19 24.
[h] Mat. 2.

3. A third sort, are *such as grieve at the prosperity and welfare of the Gospell and Kingdome of Christ*. When *Nehemiah* came to repaire the wals of Jerusalem, *Sanballat* the Horonite, and *Tobiah* the Ammonite *grieved* [i] *exceedingly that there was a man come to seeke the welfare of the children of Israel.* It is a great griefe to many ill affected men, that beare evill will to Sion, to heare that God raiseth up any to repaire and build up Christs Church and Kingdome, to seeke the spirituall welfare of his children. The Psalmist having mentioned and set forth the felicity and prosperity of the faithfull servants of God : In the multiplication of their seed, in the increase of their wealth, in the Lords dispensation of joy in heavinesse, of safety in dangers, of deliverance in distresses, of exaltation after all oppositions to Gods Church and children ; concludes thus, *The* [k] *wicked shall see it and be grieved, he shall gnash with his teeth, and melt away, the desire of the wicked shall perish.* Wicked men are more grieved at good mens prosperity, then at their owne misery. It is a sure argument of raigning prophanenesse to sorrow for the welfare of the righteous. All [l] *Hamans* honours and preferments availe him nothing while he sees *Mordecai* sitting in the gate. Wicked men often lose the comfort of all their owne earthly fulnesse, whiles they behold the prosperity and welfare of Gods Church and righteous servants : The exaltation of Christs Kingdome, and flourishing of the Gospell doth fill some men with such vexation, that all their wealth, honours, and high places seeme to them as nothing : No doubt it much troubled the Philistines to see the [m] *Arke* of the Lord stand upright, and Dagon broken to a stump. It is a great trouble to many people to see the Kingdome of Christ stand,

3 Grievers at prosperity of the Gospell.
[i] Neh. 2. 10.
[k] Psal. 112. 10.
[l] Hest. 5 13.
[m] 1 Sam. 5. 4. 5.

and the Gospell to flourish, and the Dagon of superstition, usury, drunkennesse, &c. disgraced, shamed, and cast to ground; the Priests, the Captaine of the Temple, and the Sadduces, were [a] *grieved* that the Disciples taught the people, and preached through Iesus the resurrection from the dead, and the two Prophets in the Revelation are said to [o] *torment them that dwell on the earth.* The glorious shining of the Sunne is a trouble to diseased eyes, the bright and cleare shining of the truth is a torment to prophane, and ungracious soules; such as grieve not for their sin, grieve at the Gospell, the meanes of mortifying sin; such as most rejoyce in superstition, prophanenesse, and the vanities of the world, are most grieved and troubled at the powerfull preaching of the Gospell. O how great is mans blindnesse! how strange is mans perverseneſſe! that he should be most grieved and troubled at the presence of that, which God hath ordained to be the instrument of mans greatest honour, profit, and comfort.

a Act. 4. 1. 2.

o Rev. 10. 10.

Chap. X.

Admonition to set up Christs Kingdome and Gospell.

All men should learne by this, to worke their hearts, to imploy their thoughts, and to give themselves to the utmost of their abilities to the advancement of Christs Kingdome and Gospell, to the setting up of Christ upon his throne, in his Church, here on the face of the earth. *Zadok* the Priest, *Nathan* the Prophet, *Benaiah* the sonne of *Jehoiada*, and the *Cherethites*, and the *Pelithites*, p. *caused Solomon to ride upon the Kings mule, they anointed him King in Gihon*, and all the servants of King *David* came and said, *God make the name of Solomon better then thy name, and his throne greater then thy throne*: All Kings and rulers, all Ministers and teachers should set up Christ, and cause him

p. 1 King. 1. 44, 45, 46, 47.

him to ride in spirituall triumph upon Gods Church, and all the servants of the Lord from the highest to the lowest should pray for the prosperity, successe, honour and enlargement of Christs Kingdome: All *Magistrates* as representative [q] *gods* should be in stead of God to Christs Church, as [r] *shepheards* they should see that spirituall pastures be provided for Christs flocke, and that all wolves, beares and foxes, all instruments of annoyance be kept far from them; as [s] *nursing fathers and nursing mothers* they should be carefull that provision be made for Christs family: and as they are stiled the [t] *shields* of the earth, so they should be carefull to minister defence to Christs Church and people against the power and fury of all that offer any injury to them. Thus they must [u] *kisse the sonne* with the kisse of love and affection, with the kisse of honour and exaltation, with the kisse of reverence and subjection, with the kisse of congratulation and rejoycing, with the kisse of prayer and welwishing, endeavouring to the utmost of their power the propagation of Christ and his Gospell.

Magistrates.
q Psal. 82. 1.
r Isa. 44 28.
s Isa. 49. 23.
t Psal. 47. 9.
u Psal. 2. 12.

All *Ministers* as *builders* in Christs house, as *stewards* in Christs family, as *teachers* in Christs schoole, as *labourers* in Christs vineyard, as *under-rowers* in Christs ship, as burning *lamps* in Christs Temple, as *watchmen* in Christs City, should by their frequent preaching, wholsome doctrine, sharp reprehension, wise admonition, seasonable and gracious consolation, and holy walking propagate the Gospell, advance the Kingdome, and increase the number of Christs people, and make the Lord Jesus every day more and more glorious in the eyes of all beholders.

Ministers.

All *Masters* and rulers of families should strive the exaltation of Christs Kingdome, by being as Kings, Prophets, and Priests, within their domesticall wals, by their godly government, Christian instruction, and holy prayer and supplication with and for them, that are under their jurisdiction, teaching them with *Abraham* to know the Lord, bringing them with *Cornelius* to the ministery of the word, and making their houses with *Philemon* a Church of God.

Masters of Families.

All *private persons* should likewise put their hands to this worke,

Private persons

worke, and labour the setting up of Christs Kingdome and Gospell, by *flowing* to the house of God, as rivers to the ocean, by comming speedily and unanimously, as the doves unto the windowes, as the Eagles to the carkasse, or the lame unto *Bethesda*; by *growing* in all spirituall gifts and graces, as children grow in stature, as trees in fruitfulnesse, and as the light shineth more and more unto the perfect day; by *consecrating* themselves to Christ, and his service, as souldiers to their Generall, as servants to their Lord and Master, and as a Spouse to their husband, to fight Christs battels, to doe Christs worke, to love Christs name, and to bring forth all their fruit to Christ, as a wife brings forth all her children to her husband, and by holy *exhortation*, and gracious counsell, perswading and drawing others to Christ, to the knowledge, faith, love, and obedience of Christ, leaving other imployments at convenient seasons, as the woman of Samaria left her water pot to bring other men to Christ, as she brought her fellow citizens, *Considering* (as the Apostle saith) *one another, and provoking one another to love and to good works*; being to their fellow brethren, as spurres quickning them, and as loadstones drawing them daily nearer and nearer unto Christ, labouring to make Christ appeare more amiable and glorious in the eyes of all their fellow-servants: As all the rivers great and small empty themselves into the sea, to the filling up of the sea; so let us all, high and low, young and old, rich and poore, bond and free, empty our selves, and all our abilities, and endeavours into Christ, to the filling up of Christ, his Church, his Kingdome, his mysticall body, *which is the* x *fulnesse of him that filleth all in all*. As all the people who were *willing hearted*, both men and women, came and offered freely to the building of the Tabernacle: so let us both men and women, all that have a willing and a loving heart to Christ, come and offer our selves, and all that we have to Christ, for the building up of the Church and Kingdome of Christ, for the advancement of the Gospell of Christ.

w Mic. 4 1. Isa. 60.

x Eph. 1 23.

Inducements to exalt Christ.

And to excite and move our selves hereunto, doe but consider

sider how the exaltation of Christ, his Gospell and Kingdome, is the *honour and glory of a Christian*; what is the glory of a servant, but the enrichment of his Master by his industry? what is the honour of a Subject, but his loyalty to his King? his exalting the name, crowne, kingdome, and jurisdiction of his Prince? what is the honour of a wife, but her fidelity to her husband, her cleaving close to her husband, her bringing forth of many children to her husband? and what is the crowne and dignity of all Christians, but their serviceableneſse to Christ, their exaltation of the name of Christ, their cleaving close to Christ, their bringing forth of much fruit to Christ, their enlarging the territories of Christs kingdome. *Alphonſus* had written on his Symboll as a character of his greateſt honour, theſe words: *Pro Lege, & pro Grege*, for the Law, and for the people; and this is the moſt honourable character of a Christian to make his heart and tongue, his thoughts within, and his works without, to carry this inſcription, *for Christ and for his Kingdome, for his Church, and for his Goſpell:* He is every way of all perſons the moſt honourable and glorious who is every way moſt for Christ Jeſus.

1 Honour of a Christian.

2. *The argument and evidence of our love to Christ.* Where is our love to Christ, as to our Lord and Maſter, as to our King and Captaine, as to our head and husband? if we ſeeke not Christs honour, if we doe not endeavour the exaltation of Christs kingdome: *Ionathan loved David as his owne ſoule, and he ſtript himſelfe of the roabe that was upon him, and gave it to David, and his garments, even to his ſword.* He that loves Christ will keep backe nothing from Christ, he will diſroabe himſelfe to honour Christ, to exalt his kingdome, and beautifie his Goſpell. *Jacob* loved *Rachel*, and he ſerved for her twice ſeven yeares. He that loves Christ will put himſelfe upon any hardneſſe for Christ; Christian love reputes the honouring and exaltation of Christ Jeſus, a ſufficient recompence to its greateſt loſſes, and hardeſt ſervice. Love will make a man even holily prodigall, in his layings out for the exaltation of Christs Goſpell and kingdome.

2 Love to Christ.

3. Obſerve

3. Perill of not endeavouring welfare of Christs Gospel.

3. Obserue the *perill of not endeauouring the welfare of Christs Church and Gospell.* He that is not a friend of Christ is an enemy against Christ; he that doth not help to set up Christs kingdome, is by interpretation, and in Gods construction, an overthrower of Christs kingdome: *He that is not with me is against me* (saith Christ) *and he that doth not gather doth scatter.* He that is not a labourer is a scatterer in Christs vineyard. He that fights not under Christs ensigne is a souldier under Satans banner. *He that is* y *slothfull in his worke, is brother* (saith *Solomon*) *to a great Waster.* Thus he who doth not labour for Christ is a brother to them that are great wasters of the kingdome of Christ; and fearefull is the curse pronounced on them that stand still, and put not their helping hand to Christs Kingdome, Cause, and Gospell. z *Curse ye Meros* (said the Angell of the Lord) *Curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty.*

y Prov. 18. 9.

z Iud 5. 23.

4. Christ withholding nothing to exalt man.

4. Looke upon *Christs sparing and withholding of nothing for our exaltation.* Christ humbled himselfe to the lowest degree of humiliation and abasement, for our elevation and advancement. He emptied himselfe to fill us; he abased himselfe to honour us; he stript himselfe to apparell us; he made himselfe a man of sorrowes to fill us with spirituall and soule-refreshing consolations: a Ye know (saith Saint *Paul*) *the grace*; the love, the bounty, the rich liberality of our *Lord Jesus Christ*; *that though he was rich*, rich in the glory of his divine Essence, in his absolute dominion over all creatures, in his plenary possession of heaven and earth; *Yet for your sakes he became poore*; vailing his Diety, Majesty and glory, under the poore and unworthy garment of humane flesh, being borne of poore parents, and appearing in the forme of a servant, humbling and abasing himselfe *to the* b *death, the shamefull death of the crosse*, *that ye through his poverty might be rich*; rich in the participation of the divine nature, rich in the fruition of the fulnesse of Christ; Christs humiliation is the meritorious cause, spring, and fountaine of mans exaltation; Christ was very

a 2 Cor. 8. 9.

b Phil. 2. 7.

very free and full in his exinaition, and abaſement for our honour and advancement: The condition of man was ſo extreamely baſe and ſhamefull, that nothing but the humiliation of the Sonne of God was able to reſtore honour to him: And how ready ſhould we be to put all under the feet of Chriſt, to imploy all to the honour of Chriſt, who hath done ſo much to honour us. *We ſhould* (ſaith *Chryſoſtome*) *preferre nothing above Chriſt, becauſe he preferred nothing above us.* As he vailed and bowed downe himſelfe, and all that was his, for our ſalvation: ſo ſhould we vaile and bow our ſelves, and all that is ours, for the exaltation of his Goſpell and kingdome. The meditation of Chriſts abaſing himſelfe for us, ſhould make us ſtudious and inquiſitive how to honour Chriſt: *Thou haſt been carefull for us with all this care* (ſaid the Prophet to the woman of *Shunem*) *what is to be done for thee*: Thus ſhould we ſay to Chriſt, thou haſt been humbled and abaſed, thou haſt ſuffered a great ſuffering for us, what is now to be done for thee? what ſhall we doe to honour thee, to exalt and magnifie thy name, who haſt undergone ſo great diſgrace and ſhame for us. The more Chriſt humbled himſelfe for us, the more he ſhould be exalted by us; Chriſt made himſelfe a [c] ſacrifice for us, and we ſhould [d] *ſacrifice* our ſelves, and all that is ours to him, and his ſervice. Chriſt gave himſelfe for our ſalvation, and we ſhould give our ſelves to him, and the exaltation of his kingdome; Chriſt was contented to be made low, and as a very nothing, as a [e] *worme and no man*, that we might be made *the* [f] *fulneſſe of him who filleth all in all*, and we ſhould be content to abaſe our ſelves, and to be reputed vile and as nothing in the eyes of men, to ſet up Chriſt, to make him and his Goſpell glorious in the eyes of the people. He doth neither wiſely, nor graciouſly conſider Chriſts humiliation, that doth not give himſelfe to the exaltation of Chriſts name and kingdome.

Nil debemus Chriſto præponere, quia nec nobis ille quicquam præpoſuit

2 King. 4. 13.

c Eph. 5. 2.
d Rom. 12. 1.

e Pſal. 22. 6.
f Eph. 1.

5. Meditate the *ſweet, the great, and wonderfull bleſſing that commeth unto men by the exaltation of Chriſts Goſpell.* The ſetting up of the Arke in the houſe of *Obed-Edom*

5. Bleſſing attends the exaltation of the Goſpell.

cau-

g 2 Sam. 6. 11. caused all that he *had to prosper.* The setting up of the Gospell brings great and singular prosperity to the people: Christs Gospell, the revelation of Christ, and the mysteries b Luk 10. 23. of his kingdome, is a great blessing: *Blessed* (saith our Saviour) *are the eyes which see the things which ye see*; having the Gospell preached to them, the tydings of salvation published among them, Christ revealing and opening himselfe unto them: These are blessed in the *illumination* of their understandings, having the knowledge of the glory of God in the face of Jesus Christ communicated to them: Blessed in the *vivification* of their soules, having the word of life quickning them: Blessed in the *sanctification* of their hearts, the Gospell cleansing their sinne, as Jordan cleansed the leprosie of *Naaman*: Blessed in their *Conquest*, over sin, Satan, and the world, the Gospell overturning all the holds of Satan, as the sounding of the rammes hornes overthrew the wals of Jericho: Blessed in the *pacification* of their consciences, the Evangelicall voice of Christ quieting their perplexed consciences, as his personall voice quieted the stormy tempest; and blessed in the *sweetning* of their afflictions, the Gospell sweetens all tryals and troubles to Gods children, as the tree sweetned the waters of Marah to Israel: Blessed in their very *temporall possessions and bodily undertakings.* Where God gives his Gospell the food of the soule, he will also give the staffe of bread, the food of the body: Christ did not onely feed the soules of them who followed him, with his doctrine, but he also miraculously fed their bodies with corporall provision: the Gospell is indeed even the choisest of all blessings, where this goes, all goes, that is behoofull for the welfare of Gods children; therefore *blessed* (saith the i Psal. 33. 12. Psalmist) *is the nation whose God is the Lord, and the people whom he hath choosen for his owne inheritance.* God is the God of all by creation, by absolute dominion, by common preservation; but he is their God to whom he gives his Gospell, by gracious manifestation, heavenly instruction, spirituall regeneration, familiar and comfortable habitation, sweet and celestiall dispensation of heavenly fulnesse to them.

them, God is there alone sweetly, and spiritually knowne, and enjoyed, where his Gospell is erected; and for this cause we should mightily endeavour the advancement of the Gospell. King *David* being told how the Lord had blessed the house of *Obed-Edom*, and all that pertained to him, because of the Arke of the Lord, [k] *went and brought the Arke into the City of David with gladnesse.* Men hearing of the prosperity and blessing which doth attend the Gospell, should with great care and diligence, with much alacrity and cheerfulnesse endeavour the erection of the Gospell among them: He is altogether unsensible of the manifold and singular benefits, and mercies accompanying the Gospell, that doth not heartily desire, and effectually labour the welfare thereof. As the Gospell excels all temporall endowments, so should we endeavour the successe and stability of the Gospell more then of any, or all other possessions.

[k] 2 Sam. 6. 12.

Chap. XI.

And for the disposing, framing, and working our hearts, thus to advance the Gospell and kingdome of Christ, there must be, 1. A *distasting, distellishing, and being weary of sinne*: The Gospell never seemes sweet untill that sinne seemes bitter; he will never effectually endeavour the setting up of Christ, and the Gospell, that desires not the deposition of sinne; the Philistines having a desire to maintaine and uphold Dagon, set the Arke below Dagon, on the left hand of Dagon. Man having a desire to uphold sinne, abaseth Christ, and his Gospell, puts them below his lusts, gives preheminence to his lust above the Gospell, and above Christ; *Herod* not distellishing his incestuous sin,

Meanes disposing man to advance the Gospell.
1 Distaste of Sin.

1 Sam. 5.

sinne, not being weary of it, but intending the maintenance thereof, [l] *cut off the head of the Baptist*, the forerunner of Christ. Man can neither truly desire, nor faithfully endeavour the advancement of Christ and his Gospell, that is not weary of his sinne, as of a heavy burthen. Man to whom sinne is pleasant and delightfull, is very impatient and weary of the presence and power of the Gospell; he alone consecrates himselfe to Christ, and the advancement of his kingdome, to whom sinne is distastefull, as gall to his palate, gravell to his teeth, a disease to his flesh, or fetters to his feet. When *Abner was wroth with Ishbosheth the sonne of Saul, then he* [m] *came to David to set up the throne of David over Israel and over Judah from Dan even to Beersheba.* When man is wroth with sinne, full of indignation against sinne, then he comes to Christ, then he joynes himselfe in a holy and solemne Covenant with Christ, then he labours to set up the throne of Christ over his soule and body, then he prayes, and strives that Christ may raigne from *Dan* to *Beersheba*, from the highest to the lowest faculty of his soule, and from the greatest to the smallest undertaking of his life. Man is ever so much the more industrious to set up Christ and his kingdome, by how much the more his corruption doth grieve and trouble him.

l Mar. 6.

m 2 Sam 3.8,10

2. Holy feare

2. *A holy and filiall feare towards Christ making loath to offend Christ*, willing in every thing to please Christ. All the Rulers of the Provinces, the Lievtenants, Deputies, and Officers of the King helped the Iewes, when *the* [n] *feare of Mordecai fell upon them.* When the holy and gracious feare of Christ doth fall upon the soules of men, enter into, and take possession of the hearts of men, then they joyne themselves to the help of Christ, to the help of the Gospell, and Church of Christ; then they study and endeavour the advancement of Christ and his kingdome; therefore [w] *serve the Lord with feare* (saith the Psalmist) *rejoyce before him with trembling, and kisse the sonne*, embrace the son, rest and relye upon the son, acknowledge, exalt, and magnifie the son; put your selves with all readinesse and fulnesse

n Hest 9.3.

w Psal. 2.11,12

neſſe upon the ſervice of the ſonne; true feare ever makes the Lords ſervants ſubject, and ſerviceable to Chriſt Jeſus: *I will* [x] *put my feare into their hearts* (ſaith the Lord) *and they ſhall not depart from me*; they ſhall not depart from my knowledge by ignorance, from my promiſes by unbeliefe, from my precepts by diſobedience, from my covenant by unfaithfulneſſe, nor from my worſhip by prophaneneſſe. Such as doe not truly and throughly apply themſelves to Chriſts ſervice, are prophanely feareleſſe. A ſervants true and ingenuous feare makes him labour his Maſters welfare, the matrimoniall feare of a wife moves her to deſire, and endeavour her husbands honour: [y] *feare came upon every ſoule* (ſaith S. *Luke*) and what followed thereupon, *All they that beleeved were together*; there is their unity in affection in divine invocation, *They ſold their poſſeſſions and goods, and parted them to all men, as every man had need.* There is their communication to Chriſts members, their putting of themſelves and their abilities upon Chriſts ſervice. He that truly feares Chriſt will withhold nothing which may tend to the exaltation of Chriſt, his Church, and Goſpell.

x Ier. 32. 40.

y Act. 2. 43.

3. *Lively ſence and feeling of the neceſſity of Chriſt and his Goſpell.* Mens exaltation of Chriſt is according to their apprehenſion of the neceſſity of Chriſt. When the Elders of *Gilead* ſaw the neceſſity they had of *Jephta*, then [z] *they made him head and Captaine over them.* When men ſee, and feele the want of Chriſt, the perill of their eſtate without Chriſt, then they put themſelves under Chriſt, then they exalt and magnifie Chriſt, then they labour the ſetting up of Chriſt and his Goſpell. Sence of ſickneſſe, famine, ſiege, bondage, makes phyſicke, food, an army, a ranſomer very precious; Phyſitians were of great eſteeme with the woman troubled with a fluxe of bloud, ſhe ſpent all her ſubſtance upon them; Chriſt and his Goſpell are of great price with the man to whom ſinne is a torment, a griefe, a trouble, he will withhold nothing which may tend to the exaltation of Chriſt and his Goſpell, to the working out, and removing of the ſinne which doth moleſt him. When *Joſephs* brethren were in want, and had no bread

3. Feeling of the neceſſity of Chriſt.

z Iudg. 11. 11.

Mar 5.

to sustaine them, then they came and bowed themselves before *Joseph*; and when they called to mind their great trespasse against him, then they besought his favour, and were very submissive to him; Mans sence of his owne emptinesse drives him to Christ, and causeth him to vaile and stoop to Christ; to put himselfe under the feet of Christ, and readily to exalt and set up Christ; selfe-opinion, ignorance of mans want of Christ, and the Gospell, is a great impediment to our setting up of Christ and his kingdome.

4 Elevation of the heart to a spirituall temper.

4. *Elevation and raising of the heart of man to a holy, spirituall and noble frame and temper.* The heart of man naturally is very base, carnall, and earthly, delighting like the swine in the mire and mud of the world, rellishing and savouring nothing but that which is [a] worldly and fleshly; his spirit is very low and ignoble, and his highest aime is but to ascend some mole-hill or mountaine of the earth; like the prodigall, he is a companion of swine, and feeds on the huskes of worldly vanities, his longings like the besotted Israelites, is after the onyons and flesh-pots of Egypt, poore things, unworthy and empty things of the earth: Man like *Nebuchadnezzars* image, how ever deckt with gold and silver, authority and dominion, and glorious in outward appearance to the world; yet his *feet are yron and clay*, his thoughts, his affections, the motions, and goings of his heart are very base and dishonourable: The spirit of man must be therefore sublimated and refined by Christ, the great [d] *refiner* of the soule. Mans drosse and tin must be purged out, the earthinesse and baseneſse of his spirit must be taken away, and man endowed with a more spirituall, sublime, and noble disposition, and temper of soule, or he can never intend Christ, exalt Christ and his Gospell. It is recorded in *Ezra* that *the chiefe of the fathers rose up with all them whose spirits God had raised to goe up to build the house of God in Ierusalem*: First God raised their hearts, put willingnesse, alacrity, enlargement, openness, and courage into their hearts to doe the worke, and then they went to build. Thus God must raise

a Ier.22.

b Luk.15.

c Dan 2.

d Mal.3.

e Ezra 1.5.

raise our hearts, innoble our spirits, make us spiritually heroicall, or we shall never build Ierusalem, never labour the advancement of Christ and his Gospell; Christ raised *Lazarus* out of the grave, and then he followed him: Christ must raise our spirits from their earthlinesse and baseneſse, or they will never be serviceable to him: *The Spirit of the living creatures was in the wheeles, and they* [g] *moved where the living creatures moved.* Christ must put his Spirit into us, or we shall never follow him, never seeke his honour and the welfare of his Gospell. It is said of *Saul* when the Lord had made him King, that *he went home to Gibeah, and there* [h] *went with him a band of men whose heart God had touched.* God hath set Christ his King upon his holy hill of Sion; but there is no man followes him, no man exalts and honours him as a King, but such whose hearts the Lord doth touch with the gracious finger of his Spirit; the baseneſse, cowardlineſse, and earthlineſse of our spirits must be put away, and our hearts throughly refined, otherwise we cannot discerne Christ, we cannot relish Christ, we cannot love Christ, we cannot prize Christ, we can never put out selves upon the exaltation of Christ, his Kingdome, and Gospell; but when [i] old things are past away, and all become new; when we are renewed in the spirit of our mind, when the Spirit of God, like *Eliahs* fiery charet, hath taken us up from the earth, and hath raised our hearts, thoughts, desires, and affections to the things which are above; then shall we rejoyce in Christ and his Gospell, then shall we put our selves and all that we have upon the service of Christ and the Gospell; then shall we pray for the prosperity, welfare, and advancement of Christs Gospell and kingdome; then shall we say, *Blessed is he that commeth in the name of the Lord.*

[f] Ioh. 11.

[g] Ezek. 1.

[h] 1 Sam. 10. 24

[i] 2 Cor. 5. 17, 18 Rom. 12. 2.

Chap. XII.

Christ came not as the false prophets of old, in his owne name, he had his calling and commission from above.

k Heb. 5. 4. Christ commeth in the name of the Lord in 6. respects.

k *No man* (saith the Apostle) speaking of Christ) *taketh this honour to himselfe, but such an one as is called of God as Aaron was*; and this is the second particular in the first generall part of these words, *Christs Calling and Commission*. He came in the *name* of the Lord; Christ is said to come in the name of the Lord. 1. In respect of *Ordination*. Christ as *Mediator* was appointed of old to minister salvation to Gods chosen; l *fore-ordained* (saith Saint *Peter*) *before the foundation of the world*, but was manifest in these last times: A lambe slaine from the foundation of the world saith Saint *John*, slaine from the foundation of the world in the eternall preordination of God, in the promise of the seed of woman to breake the serpents head, in the legall sacrifices, in the faith of the fathers; and in the sufferings of his members, in whose sufferings Christ suffered, their sufferings then shadowing Christs suffering to come. 2. In respect of *preparation*, Christ as Man and Mediator is prepared and furnished with all abilities to execute and accomplish his office; *it pleased the Father* (saith *Paul*) *that in him should all* m *fulnesse dwell*; fulnesse of wisedome, power, grace, righteousnesse, and worth to minister to his Church, whatsoever appertained to the salvation, welfare, or peace thereof, he having the Spirit poured out upon him *above measure*. 3. In respect of *Calling*, designation, and investiture into his office. *The Lord* (saith Christ as Mediator) *hath* n *called me from the wombe, from the bowels of my mother hath he made mention of my name*; *and I* (saith God the Father unto Christ) *will preserve thee, and give thee for a Covenant of the people to establish the earth*; and when Christ was baptized and solemnly entred upon his calling: He was confirmed by a voice from heaven, saying, *This is my* o *Beloved*

l 1 Pet. 1. 20. Rev 13. 8. 1. Ordination.

2. Preparation.

m Col. 1 19.

Ioh. 3. 34.

3. Calling.

n Isa. 49. 1.

&

o Mat 3 17.

loved Son in whom I am well pleased. 4. In respect of the *doctrine* which he taught, no private, nor humane doctrine, but the doctrine of God his Father. *I am come* (saith Christ) *in my Fathers* p *name*, declaring his truth, and seeking his glory, *and ye receive me not, if another shall come in his owne name*, preaching his owne invention, exalting and magnifying himselfe; *him ye will receive*, to him ye will adhere, him you will admire and adore. And againe elsewhere, *I have not* q *spoken of my selfe* (saith Christ) *but the Father which sent me*; he gave me a commandement what I should say, and what I should speake; and I know that his commandement is life everlasting; whatsoever I speake therefore even as the Father said unto me, so speake I. 5. In respect of *benediction*, Christ is come in the name of the Lord, accompanied with the fulnesse of all blessing from God: In *thy seed* (said God to *Abraham*, speaking of Christ) *shall all the kindreds of the earth be* r *blessed*, unto you first saith *Peter*, God having raised up his son Jesus sent him to *blesse* you, in turning away every one of you from his iniquities; and God (saith Saint *Paul*) hath blessed us with all spirituall blessings in heavenly places *in Christ*. 6. In respect of the *end* which Christ proposed to himselfe, his Fathers glory; he came in the name of the Lord, not seeking his owne, but his glory who sent him. *I seeke not mine owne* s *glory* (saith Christ) *I honour my Father*, if I honour my selfe, my honour is nothing. And thus Christ came in the name of the Lord; ordained, prepared, called of the Lord, declaring his Fathers will, accompanied with the fulnesse of his Fathers blessing, intending and seeking his Fathers glory: The whole shewing, That,

4. Doctrine.

p Ioh. 5 43.

q Ioh 12.49. 50.

5. Benediction.

r Act. 3. 25, 26.

Eph 1.3.

6 End.

s Ioh. 8 50, 54.

Doct.

Christ is furnished with authority and all divine abilities to minister all peace and salvation to Gods servants. This was tipyfied in t *Joseph*; *Joseph* was sent of his father to visit his brethren in the wildernesse; Christ was sent of God his Father to visit mankinde, sinfully straying in the wildernesse of the world; *Joseph* was set over the whole land of Egypt, and over the Kings house, by *Pharaoh* King of Egypt. *Joseph* was furnished with wisedome, understanding, and the

t Gen. 37. 13. Mat. 9 15.

Spirit of God to rule the people, and with all the ſtore and fulneſſe of Egypt, to minister to the neceſſities of the people. Chriſt is ſet by God his father, the King of Kings, over the whole [v] *world* in generall, over the [w] *Church* of God in ſpeciall; Chriſt is furniſhed with [x] *treaſures* of all wiſedome, to guide the people; and with all divine and heavenly [y] *fulneſſe* to miniſter to the ſeverall neceſſities of Gods ſervants, to fill them with all ſpirituall fulneſſe. This was alſo figured in *Joſuah*. *Joſuah* was confirmed in his calling by the dividing of the waters in Iordan, at the preſence of the Arke, ſtanding therein, Chriſt was confirmed in his calling by the opening of the heavens, and the Spirit deſcending in the forme of a Dove upon him, when he was baptized in Iordan; *Moſes* being dead, *Joſuah* was made the Captaine of Gods people, *Moſes* leading them to the land, *Joſuah* entring them in the land; the Law ceaſing, and the Ceremonies thereof vaniſhing. Chriſt is appointed the Captaine of Gods Church and people, the Law leading to Chriſt, Chriſt by his death and conqueſt, giving men entrance into the heavens. *Joſuah* overcame the enemies of Iſrael, and going before them, brought them into the land of Canaan, allotting to each one their portion: Chriſt hath overcome the enemies of his Church, and is aſcended into heaven before us, there to prepare for all the Lords ſervants: It is not the Law, but Chriſt that miniſters ſalvation to the Lords people: Chriſt Ieſus is the authour of our ſpirituall conqueſt, there is no way for man to heaven, but onely by Chriſt, who came from heaven: Chriſt is the *Iacobs* ladder, by whom God deſcends to us in his grace, and through whom we aſcend to God by our faith. This was likewiſe typified in *David*, *David* was anointed King and Ruler over Iſrael, Chriſt is anointed King and Ruler over Gods Church. *David* delivered Iſraell from the great Goliah, he ſlew him with his owne weapon, Chriſt overcame the infernall Goliah the Devill, and brought deliverance to Gods choſen; Chriſt by [z] *death*, Satans weapon, deſtroyed him that had the power of death: The power of all oppoſers is meere weak-

[u] Zach. 14 9.
[w] Pſal. 2 6.
[x] Col. 2 3.
[y] Ioh. 16.
[z] Heb. 2. 14.

weakneſſe to the power of Chriſt Jeſus. Such is the tranſcendent fulneſſe of Chriſts abilities, that he turnes the inſtruments of mans deſtruction, to further mans ſalvation; this calling, preparation, and miſſion of Chriſt, was propheeyed by the Pſalmiſt, *His dominion* [a] *ſhall be from ſea to ſea, and from the river unto the ends of the earth.* There is Chriſts univerſall jurisdiction and kingdome over men of every nation: *I will give thee* (ſaith the Lord by the Prophet, *for a* [b] *Covenant of the people, a light of the Gentiles.* There is Chriſts ordination to be the publiſher of the Covenant of peace, the Author of reconciliation between God and man, the revealer of the myſtery of mans ſalvation, and [c] *the Spirit of the Lord* (ſaith the Prophet in the perſon of Chriſt) *is upon me, and he hath anointed me to preach glad tidings to the meeke*: There is the calling, the preparation, unction, and full furniſhing of Chriſt with all abilities to execute his Mediatory office; and in this reſpect Chriſt is ſometimes termed by the Prophets a [d] *ſervant* for his calling and obedience to his fathers will, an [e] *Angell* for his miſſion being ſent of God, and for his publication of the tydings of ſalvation; a [f] *ſtone*, a tryed ſtone, a precious corner ſtone, a ſure foundation, for his ſtrength to ſuſtaine them that are built upon him; a noble [g] *Ruler* for his ſacred preſcription, and gracious adminiſtration of Gods Church and kingdome; a [h] *fountaine* for his efficacy to purge out ſinne, and for his fulneſſe to ſatisfie the thirſty ſoules of all beleevers; a [i] *Sun of righteouſneſſe* for the fulneſſe of the light of knowledge and comfort which he diſpenſeth, and for his bleſſed influence into the ſoules of his ſervants: The Sunne doth not ſhine more clearly in the ſtarres, then the authority and ability of the Sunne of righteouſneſſe to ſave us, doth ſhine in theſe Propheticall predictions; and this calling, miſſion, full and through preparation of Chriſt to this office of mediation between God and man, is plainly declared by the Evangeliſts and Apoſtles. Saint *Mathew* ſpeaks of Chriſt as of a [k] *Shepheard* ſent to gather the ſheep which are loſt. Saint *Marke* as of an *Embaſſador* ſent with tydings of peace, as of an *heire* ſent to rule over

[a] Pſal. 72.
[b] Iſa. 42. 6.
[c] Iſa. 61. 1.
[d] Iſa. 42. 1.
[e] Mal. 3. 1.
[f] Iſa. 28. 16.
[g] Ier. 30. 21.
[h] Zech. 13. 1.
[i] Mal. 4. 2.
[k] Mat. 15. 24. Mar. 9. 37.

Luk.4.18,43.

1Gal 4.4,5.

Col.2.9.

us, to be honourably entertained by us. Saint *Luke*, as of a *Physitian* sent to heale us, as of a *ransomer* sent to free us, and to restore spirituall liberty to us. And Saint *Paul* saith plainly, *When the fulnesse of time was come, God sent forth his Sonne made of a woman, made under the Law, to redeeme them that were under the Law, that we might receive the adoption of sons, and in him dwelleth the fulnesse of the Godhead bodily, and he filleth all in all.*

And the authority, calling, preparation and fulnesse of Christs abilities to save us is very manifest.

4.Grounds of Christs authority and ability to minister salvation: 1.Power.

1. In regard of the *power* communicated unto Christ as Mediator. All *power* both in heaven and in earth is given unto him; power of *vivification*, he quickneth whom he will, as he raised *Lazarus* out of the grave; power of *illumination*, he openeth, and no man shutteth, as he opened the eyes of him that was borne blind; power of *sanctification*, he purgeth away all sinne, as he cleansed the leprosie from the uncleane; power of *remission*, as Lord and King he forgiveth sinne, he blotteth out sinne as the Sun the cloud; power of *pacification*, as he appeased the winds, and waters; power of *administration*, as the high Steward of Gods family, the supreme Pilot over the ship, which is the Church of God, as the great Centurion over the Lords army, and chiefe Justice in Gods Kingdome; power of *subjugation*, casting downe and breaking in pieces all opposing forces, as the *stone* out of the mountaines burst *Nebuchadnezzars* Image; power of protection and sustentation in all troubles, as *Noahs* Arke sustained him in the deluge, and Christ safe guarded the three children in the fiery furnace. The miraculous and mighty acts of Christs power are cleare and manifest declarations of his calling and commission, and of his ability to minister salvation.

2.Exaltation.
m Eph.4.21.

2. In regard of Christs *exaltation*. He is exalted above all m *principalities*, he is exalted above all the *common creatures*, as the Creator and workman above the worke, as the Lord above his lowest servants; he is exalted above all *Angels*, as the Prince above the Nobles, as the son above the attendants; he is exalted above all *devils*, as the Con-

querour

querour above the captives; he is exalted above all the *Saints* of God, as the head above the members, as the King above the subjects, as the bridegroome above the bride: *He is* [a] *set at the right hand of God*, an exaltation whereof no meere creature is capable. Christs Majesty, dignity, glory, and exaltation, doth even infinitely surpasse the dignity and honour of man and Angell; [o] *He is made higher then the heavens*, others ascend into heaven, have their dwelling in heaven; but Christ is made higher then the heavens, being God and man in one person, having an exaltation above all Saints and Angels, the inhabitants of heaven, all that is in heaven and in the earth being put under him, Christs sitting in his Fathers throne. Christs exaltation above all creatures fully declared his ability to save his chosen from all evils.

a Heb. 1.3.

o Heb. 7.26.

3. In regard of Christs *impletion and filling of all.* He ascended farre above all heavens that he might [p] *fill all things*: Christ filleth all things with his *power*, and common and generall operation, as the Sunne fils all the earth with his influence; with his absolute authority and *dominion*, as a King fils his kingdome with his *common gifts* and mercies; as the Master of the house fils all the persons of the house; Christ filleth the Devils and damned men with his *justice*, wrath, vengeance, but he filleth his Church and children with his *ordinances*, as a teacher fils his schoole with books and rules of instruction, as a nurse fils the childe with her breasts, and the Master of the feast his guests with food; these he filleth with *knowledge*, as the Sun the aire with light; with spirituall *life*, sence and motion, and all heavenly graces, as the head the members, as the root the branches, as the Sun the starres; sweet and comfortable, excellent and gracious is that fulnesse which Christ ministers to his members, and by his filling of his faithfull servants, he verefies his Fathers mission and preparation of him to accomplish mans salvation.

3 Impletion.

p Eph. 4.10.

4. In regard of *his proposing of his Fathers glory*, and referring all to his Fathers praise, as the supreme and ultimate end of all his service and undertakings; an ingenuous son pre-

4. Proposing Gods glory.

preferres his fathers honour above his owne honour; a good servant his Masters profit, above his owne profit; a loyall Embassador the Kings will, message, advantage, and renowne above his owne will, errant, benefit, or credit. Christ as Mediator was both a sonne, a servant, and Gods great Embassador, preferring his fathers will, pleasure and praise above his owne: *I* [q] *seeke not mine owne will* (saith Christ) *but the will of him that sent me*; and againe, he sought not his owne glory, but the glory of him that sent him, and to the father Christ thus speakes of himselfe: *I have glorified thee on earth, I have* [r] *finished the worke which thou gavest me.* He glorified his father on earth, by declaring his fathers will and counsell, by making his father appeare glorious in the eyes of the people, by ascribing all his miraculous and mighty works to his fathers power, by fulfilling his Law by his obedience, by satisfying his fathers justice by his sufferings, by gathering home the soules of men to God his Father, to know his Fathers will, to adore his Fathers name, to obey his Fathers precepts, to beleeve his Fathers promises, to love his Fathers truth, to glorifie his Fathers name, and every way to conforme themselves and their doings to his Fathers testimonies; and by his full intendment, and glorious accomplishment of his Fathers honour, he compleatly demonstrated his ordination and preparation, his comming in the name of his Father to be mans Saviour.

q Ioh. 5.30.

Ioh. 7.18.
r Ioh. 17.4.

CHAP. XIII.

Salvation dispensed by Christ.

IN this with open face may all men behold and see *Gods dispensation of salvation unto man by Christ his Sonne:* Christ is come in his Fathers name, ordained, prepared, most absolutely and compleatly furnished, to communicate sal-

ſalvation to the Lords choſen; others come in the name of the Lord to procure and promote the ſalvation of man, *inſtrumentally*, miniſterially, ſubordinately, dependantly; but Chriſt is come in his fathers name to give ſalvation unto man *abſolutely*, and independantly, by his owne power, *meritoriouſly*, by his owne worth and merit, *efficiently* by the efficacions and mighty worke of his owne Spirit, fully and everlaſtingly, *being able to ſave them to the uttermoſt that come unto God by him*; the Lord Jeſus is the efficient and meritorious cauſe, ſpring and fountaine of mans ſalvation: *There is no other name given under heaven whereby man can be ſaved*, but onely the name of Chriſt. The name of the creature is a name of *Weakneſſe*, emptineſſe, unworthineſſe; the name of mans righteouſneſſe is a name of many pollutions; the name of mans worke and ſervices, is a name of debt and manifold *imperfections*; the name of birth, of wealth, of art, of ſtrength and humane excellencies, are a name of *no eſteeme* with God, for God is no reſpector of perſons. None of theſe names have *wiſedome* to open the myſtery of mans ſalvation, *worth* to ſatisfie Gods juſtice, or *ability* to diſſolve the works of Satan, or ſanctifie the ſoules of men; Chriſt alone communicates ſalvation to the Lords people; the Arke was the only place of ſafety to *Noah* from the deluge; Chriſt is the onely ſafeguard of the ſoule of man from the deluge of deſtruction; all that were out of the Arke periſhed in the waters, there is no ſalvation to them that are out of Chriſt Jeſus. Chriſt is the *head and root*, enlivining man. The body of *Lazarus* lay corporally dead till Chriſt raiſed it; the ſoule of man lies ſpiritually dead untill Chriſt quickens it, Chriſt is the *Sunne* enlightening man, the world without the Sun is in darkneſſe, the ſoule without Chriſt is in blindneſſe, none of the Magitians and wiſe men, onely *Joſeph* was able to interpret *Pharaohs* dreame: Neither man nor Angell, but Chriſt onely, hath revealed his fathers will, and counſell touching mans ſalvation; Chriſt is the *Conquerour* that vanquiſheth the adverſaries of mans peace; all Iſrael ſtood trembling onely *David* overthrew the great *Goliah*: *Chriſt through death*

ſ Heb. 7. 25.

t Act. 4. 12.

death destroyed the Devill that had the power of death, and delivered them who through feare of death were all their life time subject to bondage: Christ is the *surety* that payes mans debt, he gave himselfe a ransome for man, whom all the world could not redeeme; Christ is the *fountaine* purging the sinne of mans soule, none of the rivers of Damascus, only Jordan cleansed the leprosie of of Naaman; neither man nor Angell, only the Lord Jesus can purge away mans uncleanneſse: Christs *righteousneſse* is the reabe which covers us, and makes us appeare just in Gods presence: *Jacob* obtained the blessing not in his owne, but in his elder brothers apparell: Man is accepted of God, obtaines the blessing of pardon and peace, not through his owne but through the righteousnesse of Christ; Christ is the treasure and store-house which filleth man, all the garners in the land of Egypt were empty, onely *Joseph* had provision for them; all the soules of men are empty, only Christ filleth *all in all:* Christ is the *Prince* of mans peace, and Authour of mans reconciliation with God. *Iosephs* brethren, being shepheards were an abomination to the Egyptians; but by *Iosephs* meanes they came nigh to *Pharaoh*, and found favour with him: Man by reason of his sinne is an abomination to the Lord, but through Christ he commeth nigh to God, and finds sweet and gracious acceptance of God; and thus as in a glasse we see all the causes of mans salvation and eternall happineſse derived, and flowing from and through Christ Iesus. God ministring all his fulneſse unto man by Christ, and accepting man and all his holy service in Christ; he that looks beside or beyond Christ for salvation, looks beyond the fountaine for water to refresh him, beyond the Sunne for light to guide him, and beyond the rocke for a foundation to support him; he that layes not firme and sure hold on Christ, never meets with sweet, with sure and everlasting peace; he that truly embraceth Christ, may undoubtedly perswade himselfe of his salvation; he hath a *guide* of infinite wisedome to direct him, a *rocke* of invincible strength to sustaine him, a rich and royall *roabe* of absolute

abſolute purity to cloath and cover him; a *Conqueror* of inſuperable power to ſubdue all that doth oppoſe him; an *Advocate* of never failing intereceſſion, to take off all the accuſations which are brought againſt him; and a *fiery Charet* to carry him through all difficulties, to ſweet and everlaſting reſt in the higheſt heavens.

Danger of ſtepping out from Chriſt to humane traditions. Evils hereof.

Chriſts comming in his Fathers name, Chriſts authority and ability to miniſter ſalvation makes manifeſt their folly and vanity, their pride and inſolency, who leaving Chriſt and the rules which he hath given, the lawes of divine worſhip which he hath preſcribed, betake themſelves to humane traditions, and ſelfe-inventions, teaching and receiving for doctrines the commandements of men; a practiſe 1. very derogatory to the *Authority* and dominion of Chriſt who is the King of the Church, whoſe voice alone ought to be heard in the Church of God, who is ſet over the houſe of God, and ought to be obſerved as the Lord and Maſter of the houſe by the whole family of faith, and houſhold of God, who is exalted above the Church, as the head above the members, as the husband above the Spouſe. Doth not a Subjects receiving of Lawes from a forraine Prince much derogate from the authority of his owne Soveraigne? Doth not a ſervants receiving direction from another man in his ſervice annihilate his Maſters juriſdiction? Doth not a wives conforming her to the preſcription of a ſtranger, obſcure and darken, and even diſanull the authority of her husband? And what elſe doe the embracers of forraine and ſtrange inventions, but deny and diſanull the juriſdiction and dominion of Chriſt? Doth not our Saviour ſay to ſuch, *You have made the Commandement of God of none effect through your traditions.* The obſervation of mens devices in Gods ſervice is a tranſgreſſion of Gods precepts. He that thinks to honour and pleaſe God by thruſting upon God his owne deviſes, in ſtead of honouring and pleaſing him, doth very highly diſhonour and provoke him: No man doth further honour Chriſt, then he conformes himſelfe to the Law and rule of Chriſt. 2. This alſo argues much *pride and preſumption* in man, who

1. Derogatory to Chriſts Authority.

2. Argues great pride and preſumption.

who but a proud Subject will take upon him to give a Law to his Soveraigne how he ſhall be obeyed; who but an inſolent ſervant will take upon him to preſcribe to his Lord and Maſter how he ſhall be ſerved; and who but a proud ſoule durſt take upon him to give a Law unto his God how he ſhall be adored; who but the great Maſter of humane traditions ſitteth in the Temple of God as God, and exalts himſelfe above all that is called God: The moſt ſuperſtitious are the proudeſt of all perſons, their very humility is ambition who have a ſpirit of ſuperſtition overſwaying them; they adore themſelves and not Chriſt, who neglect the rule which Chriſt hath given, and worſhip after their owne invention: His ſervant man is to whom he obeyes; he that worſhips according to a rule of his owne framing ſerves himſelfe and not God; inſtead of obeying God he becomes a Law-giver unto God. 3. This doth much impeach and diſparage the *perfection of Chriſts and the ſufficiency of the Scriptures.* If there be light enough in the Sunne what needs a candle? If all the treaſures of wiſedome be hidden in Chriſt, and his word able to make man wiſe unto ſalvation, what need or uſe in this behalfe of mans invention? addition ever ſuppoſeth imperfection. 4. This is very *perillous to the ſoules of men.* He that leaves Chriſt and his word, and applyes himſelfe to tradition, like the fooliſh man in the parable, he leaves the *rocke*, and builds upon the ſand, which will ſinke under him; he forſakes the firme *pillar*, and leanes upon a withered reed, which will pierce him; he goes from the *living fountaine* to the broken ciſterne wherein is no water to refreſh him; he refuſeth the *wheat*, and feeds upon the chaffe which will choake him; he rejecteth the *vine*, the Olive, and the Fig-tree, and addreſſeth himſelfe to the bramble which will nor feed nor ſhelter him, but ſcratch and pricke, goare and torture him. Humane obſervations like the fooliſh Virgins Lamps are *empty*, there is no light in them: Like the Tree in the Goſpell which had leaves and no fruit; theſe are no trees of Gods planting, no good fruit groweth on them, no *bleſſing*, but a curſe attends them: Theſe like the

3. Diſparagement of Chriſts wiſedome.

4 Perillous to the ſoule.

u Iſa. 8. 20.

the ſonnes of *Sheva* have no *power* to overcome Satan; in ſtead of miniſtring freedome they *imbondage* the ſoule to Satan; theſe like *Jobs* friends are miſerable comforters and Phyſitians of no value, in ſtead of healing they *wound*, in ſtead of nouriſhing they *deſtroy*, in ſtead of gathering home the ſoule of man to Chriſt, endearing man to God, and bringing him to communion with God and Chriſt; they *ſeparate* man from God, *oblige* man to Satan, and *aſſociate* the ſoule with the Devill, according to that of the Apoſtle diſſuading the *Corinthians* from the ſuperſtitions and inventions of the Gentiles, ſaying, *I would not that ye ſhould have fellowſhip with the Devils, ye w cannot drinke the cup of the Lord, and the cup of the Devils, ye cannot be partakers of the table of the Lord, and of the table of Devils,* He that worſhips God by humane tradition ſerves not God but Satan; as we cannot ſerve God and Mammon, no more can we worſhip God and an Idoll. The ſacrifice which is not offered to God with fire from his owne Altar, is an abominable oblation; whatſoeuer duty, act, or exerciſe of Religion, hath not Gods word for the rule of it, is in Gods interpretation, a ſervice of Satan, and in ſtead of pleaſing provokes Gods indignation: *They have x moved me to jealouſie* (ſaith the Lord) *with that which is not god, they have provoked me to anger with their vanities, a fire ſhall be kindled in mine anger, and ſhall burne unto the loweſt hell, and ſhall conſume the earth with her increaſe.* As Chriſt therefore is come in Gods name, furniſhed with all authority and dominion, ſo let us in every thing receive our commiſſion and direction from him.

w 1 Cor. 10. 20, 21.

x Deut. 32. 21, 22.

The perfection of Chriſts authority and dominion, and fulneſſe of divine abilities, preſſeth man to foure duties towards Chriſt. 1. A duty of *Subjection*, as to him that hath ſupreame authority. We are charged by a voice from heaven *to heare him*, to him is given a name above every name, and to him muſt we make all the faculties of our ſoules, and all the members of our bodies to vaile and ſtoop, as all the ſheaves in *Joſephs* viſion fell downe before his ſheafe. To him let us ſubject our ſelves, 1. *Spiritually*. The end of

Chriſts Authority and ability preſſing to 4 duties.

1. Of Subjection Properties of Subjection.

1. Spirituall.

of the commandement is love out of a pure heart, arising from an inward principle of true grace. Worshipping in Spirit and in truth is the worship which Christ requireth, accepteth, and wherein he delighteth, obedience from an unsanctified heart is but filthy water from an uncleane fountaine, and bad fruit of a corrupt tree: Christ takes no pleasure in it, the sacrifice, prayer, and whole way of the wicked is an abomination to the Lord. 2. To Christ let us subject our selves, *filially*, not as slaves for feare of hell, but as sonnes for love, having a holy affection awing us, and making us loath to offend Christ, our love to and delight in holinesse moving us to walke in the way of Gods precepts, serving him *y without feare*, without base and servile feare, *in holinesse and righteousnesse before him all the dayes of our life*. 3. To Christ let us be subject *universally*. *Moses* built the whole Tabernacle after Gods patterne, man must build his whole conversation according to Christs prescription; that obedience which is not universall, is unsound and hypocriticall; the Law is one Copulative, he that allowes himselfe in the breach of one precept is guilty of the whole Law; he that makes not conscience of all truly makes conscience of none. It is in vaine with *Herod* to doe many things reserving an *Herodias* in our bosomes: It is to no purpose with *Saul* to slay the refuse of the stuffe, reserving to our selves the lowing Oxe, and bleating Sheep; his heart is not right with God that walks not in all the wayes of God; he doth truly hate no sinne, that labors not the mortification of all sinne. As the carefull Scholler therefore writes according to the whole copy: so let us have respect to the whole Law of God; and as sometime *Jonathans* armour-bearer said to him, *Loe I am with thee according to thy heart, turne thou which way soever thou wilt*. Thus let us be with Christ, even after Christs owne heart, let us be with him which way soever he turnes before us, in his word, walking with *Zachary* and *Elizabeth, in all the ordinances of God*. 4. To Christ let us subject our selves speedily: As *Abraham* rose up early, and put away the bond-woman and her sonne: so let us rise up

2. Filiall.

y Luk. 1. 74, 75

3 Universall

4 Speedy.

up early, and put away our sinnes betimes: Let us not sleep and slumber like the foolish Virgins, with empty Lamps; but let us hasten our soules out of sin to Christ, as the Angels hasted *Lot* out of *Sodome*: Let us [z] consider our wayes, and turne to the testimonies of the Lord: Let us make haste and not delay, as the erring traveller hasteneth to his right path: Let us *remember our Creator in the dayes of our youth, and seeke him while he may be found*; and as [a] *Ahimaaz* ran as soone as *Joab* gave him a commission, so let us labour to be as ready to obey, as Christ to command; speedy obedience doth much honour and commend mans service. 5. To Christ let us subject our selves *freely*, not mercinarily as hirelings, but freely as friends serving Christ for Christ himselfe, intending Christ and his glory above our selves, in all our services, moving to Christ fully and freely, as the rivers to the Ocean. As *Rachels* beauty induced *Jacob* to twice seven yeares service: so let Christs beauties, the apprehension we have of Christs perfections worke and draw us to a free and ready service of Christ in all difficulties; Christ abhorres all baseneſſe, all by and siniſter respects in mens services: He that serves not Christ for Christ himselfe, serves not Christ but himselfe. 6. To Christ let us subject *stedfastly*, as the wife to the husband untill death, *keeping the commandement alwayes unto the end*, abiding with Christ, as *Ittai* with *David*, in life and in death: Perseverance with Christs Jesus crownes mans service, *He that continueth to the end shall be saved.*

z Psal. 119. 60.

a 2 Sam. 18.

5. Free.

6. Stedfast.

A second duty which the fulneſſe of Christs authority and divine abilities doth presse upon us is a duty of *Dependance*. Christ is no withered reed, no sandy foundation, no weake, poore, and empty person, but one endowed with all power and authority, with all abilities; therefore depend upon him, cleave to him, when you are in darkneſſe and have no light: [b] *Trust in the name, in the power, truth, faithfulneſſe, and all-sufficiency of the Lord; Christ is a* [c] *hiding place from the wind, and a covert from the tempest, as rivers of waters in a dry place, as the shadow of a great rocke in a weary land.* Christ is a comforter in all sorrowes,

2. Of Dependance.

b Isa 50. 10.

c Isa. 32. 2.

a helper at all needs, a deliverer in all distresses, a counsellor in all doubts, and a supply in all wants; therefore *stay upon the Lord*: He can *command* a deliverance for *Jacob* when there is no deliverer, as he commanded the stormy tempest, and restored a calme to the Disciples: He can *support* man when he is ready to sinke, as he supported *Peter* sinking in the water; he can *provide*, as he made provision for the Disciples attending him, and having nothing to eat, as he prepared a Well for *Hagar* when her bottle was empty; he can *comfort*, when all the starres of consolation are set; he can give light in darkenesse, as he gave *Sampson* honey out of the Lyon; therefore looke unto Christ, fasten the eyes of your faith upon him, commit your selves to him, trust your selves with him, and you shall see in due season a ministration of whatsoever is behovefull.

3. Of Love.

A third duty whereunto this presseth us is a duty of *Love* to Christ: In Christ is the fulnes of all abilities, whatsoever is worthy of love is in Christ in the highest perfection; therefore this should much endeare Christ to man, and make him very amiable and glorious in the eyes of man: He indeed is worthy of all love, he is the *King* that rules over us, the *guide* that leads us, the *shepheard* which watcheth over, and feeds us, the *ransomer* that redeemes us, the *builder* which new makes us, the *Captaine* that overcomes for us, the *teacher* that instructeth us, the *treasury* that enricheth us, and the *husband* who betrotheth himselfe unto us; therefore he should be in our eye the fairest of ten thousand, our soules should be sicke of love towards him, and in our love we should prostrate our selves, and all that is ours under him.

4. Of Acquiescence and contentation.

A fourth duty whereunto this doth presse us, is a duty of *Acquiescence* in Christ, and contentation with Christ; in Christ are all divine abilities; he that hath Christ hath all, he that hath the Sunne hath all light, he that hath the fountaine hath all water, he that hath Christ may say as *Jacob* did, *I have enough*. *Elkanah* gave to *Hanna* a worthy portion, he hath the choisest portion to whom God gives Christ; he that possesseth most of Christ, hath the richest,

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the ſweeteſt, the moſt noble and ſure poſſeſſion; he hath no cauſe to complaine of want who hath the fruition of Chriſt; the ſoule which enjoyeth Chriſt as his King, as his counſellor, as his friend, as his treaſure, as his bridegroome, as his ſhield and fountaine, hath the higheſt honour, the choiſeſt wiſedome, the ſweeteſt comfort, the beſt riches, the moſt heart-reviving love, the ſureſt defence, and the chiefeſt and moſt abiding and ſoule-contenting fulneſſe: Of all the gifts of God Chriſt is the worthieſt; of all the eſtates of men theirs is the ſweeteſt and moſt comfortable who have Chriſt for their poſſeſſion.

CHAP. XIV.

THe ſecond generall part in theſe words is a *benediction*, uttered by the Miniſters of the Lord, *We have bleſſed you out of the houſe of the Lord*; wherein we have, 1. the *parties bleſſing*, the Miniſters of the Lord; *We*, who are called of God to this ſacred function, who are appointed to make prayer and ſupplication for you, to pronounce a bleſſing upon you. *Holy and faithfull Miniſters are the inſtrumentall cauſes of great bleſſings to Gods Church and ſervants.* Note. 2. here is their *Act*, an act of bleſſing, *We have bleſſed*: Miniſters bleſſe the people ſometime by way of *vote and exoptation*, prayer and ſupplication; ſometime by way of *vocall pronunciation*, pronouncing good things in the name of God upon them; ſometime by way of *prophecye and prediction*, foretelling great bleſſings to come; ſometime by way of *doctrine and inſtruction*; They declare and open the bleſſings which God hath prepared for them, and the Lord by them as by his miniſteriall inſtruments communicates his grace and bleſſing to the people. *It muſt be the care of Miniſters ſo to demeane themſelves in their function,* Note.

that they prove a blessing to the people. 3. Here is the *Object* or parties blessed, *You*, you to whom Christs comming is acceptable, you who wish well to Christs kingdome, you who readily endeavour the exaltation of Christs name, and Gospell, we have blessed you. *The labours of Gods Ministers prove a blessing onely to such people as reioyce in, and endeavour the advancement of the Gospell.* 4. Here is the *place* from whence they blessed the people, *out of the house of the Lord*, the place of Gods publike worship, where his Saints are assembled, his ordinances sincerely handled, his name invocated, his word preached, and religious duties celebrated: *God useth to dispense his spirituall blessings in the publike and sacred assemblies.* From all these particulars knit together we may gather, That,

Note.

Note.

Doct. *God by his holy and faithfull Ministers dispenseth every great, sweet, and heavenly blessing to his Church and servants:* The Lord by *Joseph* brought great prosperity to the house of *Pharaoh*; he [d] *blessed the Egyptians house for Josephs sake*, the blessing of the Lord was upon all that he had in the house and in the field; the Lord by the presence and labours of his Ministers blesseth his Church and servants, his blessing is upon their soules, and upon their bodies, upon all their labours, and upon all their possessions; the estate and persons, the undertaking and possessions of men are made very prosperous through the prayer and labours of Gods Ministers. This was prophecyed by the mouth of *Esay*, in [e] *that day*, in the day of the Gospell, when salvation shall be preached and published in and through Christ: *There shall be an Altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord*; an Altar and a pillar, the worship of God shall be erected, the word preached, the Sacraments administred. Christ the true Christians Altar and pillar shall be clearly manifested, his name published, his kingdome established, his truth propagated among the people of Israel, Egypt and Assyria, *whom the Lord of Hosts shall blesse, saying, blessed be Egypt my people, and Assyria the worke of my hands, and Israel mine inheritance*: There is the blessing attendant on the Ministery

d Gen 39.5.

e Isa 19.19.

25.

ſtery of the Goſpell, a bleſſing of regeneration, renovation, remiſſion, and ſweet reconciliation with God in Chriſt; they are the choiſeſt and beſt bleſſings which God communicates by his Goſpell to the ſoules of his people; the very names and titles given to Gods Miniſters, doe as in lively characters declare how great a bleſſing they are to Gods Church and people; being ſtiled *Seers*, *Lights*, *Watchmen*, *Shep-heards*, *Salt*, *Nurſes*, *Labourers*, *Stewards*, *Horſemen and Charets*: The eyes are a bleſſing to the body, to guide it; the light is a bleſſing to the world enlightening it; the watchmen are a bleſſing to the City, giving warning to it; the Shepheards are a bleſſing to the flocke, watching over it, conducting and feeding it; the Salt is a bleſſing to the meat, preſerving it from putrefaction; the Nurſes are a bleſſing to the children, miniſtring proviſion to them; the Labourers are a bleſſing to the vineyard, manuring and dreſſing it, removing the thornes and bryars out of it, and ſowing good and profitable ſeed in it; Stewards are a bleſſing to the houſe, guiding it, diſtributing to the ſeverall neceſſities of the perſons in it; Horſemen and Charets are a bleſſing to the kingdome, ſtrengthening and protecting it; Gods Miniſters are a great bleſſing unto Gods Church and people, as eyes guiding them, as lights laying open the deep things of God before them, as Watchmen admoniſhing them, Shepheards leading and defending them, as Salt ſeaſoning their ſoules, preſerving them from the putrefaction of ſin, and making them a ſweet ſavour unto God; as Nurſes feeding, as Labourers manuring, and dreſſing their ſoules, and as horſemen and charets defending them againſt their ſpirituall adverſaries, making them victorious, and driving them forward in the wayes of peace and holineſſe; and the having of Gods Miniſters, the enjoyment of them and their labours hath heretofore been conceived, and taken as a great bleſſing, as a meanes attended with a bleſſing from the Lord; as appeares by that ſpeech of *Micah*, having gotten a Levite for his Prieſt, *Now I know I* (ſaith he) *that the Lord will doe me good, ſeeing I have a Levite to my Prieſt*: His judgement was good conceiving [f] Iudg. 17. 13.

ceiving Gods bleſſing to attend the labours of Gods Miniſters, though he ſhamefully erred in expectation of it by an idolatrous ſervice; and our Saviour plainly pronounceth them bleſſed who enjoyed the light of his doctrine, to whom he opened the myſteries of Gods kingdome: *Bleſſed* (ſaith he) *are the eyes which ſee the things that ye ſee*: Bleſſed for the *preſence* of the Sonne of God amongſt you, for the neare *appropinquation* of God unto you, for the *manifeſtation* of the great things of God before you, for the *detection* of the ſinne which is within you, for the *revelation* of the love of God in Jeſus Chriſt towards you, and for the great *ſalvation* offered you: great and manifold, ſweet and comfortable is the bliſſe and happineſſe tendred unto man by the preſence of Gods ordinances, and holy labours of Gods Miniſters; of all light, the light of Gods countenance, and the light of the Goſpell, are the chiefeſt and ſweeteſt bleſſings: [g] *Happy* (ſaid the Queene of *Sheba* to *Solomon*) *are thy men, happy are theſe thy ſervants which may ſtand continually before thee, and that heare thy wiſedome.* Chriſt is greater then *Solomon*, they are more happy who may ſtand continually before him in the houſe of his miniſtery, and heare his wiſedome in the Goſpell: The nearer man approacheth to Chriſt Jeſus, the greater is mans happineſſe; therefore, *Bleſſed* (ſaith the Pſalmiſt) *is the* [h] *man whom thou chuſeſt, and cauſeſt to approach unto thee, that he may dwell in thy Courts, he ſhall be ſatisfied with the goodneſſe of thy houſe, even of thy holy Temple.* Bleſſed is the man, happy is the man, ſweet and comfortable is the eſtate, and condition of the man whom thou leaveſt not, as a houſe in darkneſſe without light, as a field overgrowne with thornes and bryars, without husbandman to manure and dreſſe it, as a dead man in the grave without life, as a captive in priſon without freedome, as a ſicke man in his diſeaſe without Phyſitian, as a City in famine without food to feed them: Bleſſed is the man whom thou doeſt not caſt away, as the ungodly, reprobate, and rejected multitude, to periſh in their ſinnes; but *chuſeſt*, adopteſt, and takeſt to thy ſelfe to be thy ſonne by adoption, and to be

g 1 Kin. 10. 8.

b Pſal. 65. 4.

an

and heire of thy celestiall and everlasting kingdome; *and causest to approach unto thee*, calling him by thy word, to be a scholler in thy schoole, a member of thy Church and of thy Christ, a partaker of those benefits, gifts and graces which thou dispensest by thy ordinances; *a dweller in thy Courts*, conversant in that Congregation, where he may heare thy voice, learne thy will, embrace thy truth, and his soule have interest and acquiescence by faith in thy promises; *and be satisfied with the goodnesse of thy house*; with the heavenly mysteries there opened, with the gifts and graces there dispensed, as the eye is satisfied with the Sunne, as the palate is satisfied with the fountaine, and the hungry stomacke with the full feast set before it; and this the Lord promiseth and proposeth as a great blessing to the people, as an anker in the storme to sustaine and stay them, as a feast in the famine to feed them, as a light in the darknesse to revive and solace them, as an answer and recompence to all their tryals, troubles and disasters: *The people* (saith the Lord) *shall dwell in Sion at Jerusalem*, they shall returne from their captivity and bondage, and shall enjoy the house of God, the sacred assembly, and his ordinances; *thou shalt weep no more*, the sorrow of thy captivity, exilement, and estrangement from the house of God shall be taken away; *The Lord will be very gracious unto thee, at the voice of thy cry, When he shall heare it he will answer thee; and though the Lord give you the bread of adversity, and the water of affliction*, though he bring you into many straights, and great distresses, *yet shall not thy* [1] *teachers be removed into a corner any more, but thine eyes shall see thy teachers, and thine eares shall heare a word behind thee, saying, this is the way walke ye in it*: The having of Gods ordinances is a blessing sweetning the most disastrous estate of Gods people. The presence of the Gospell ministers sweet consolation to Gods children, in the greatest affliction; better is the estate of man in the enjoyment of the labours of Gods Ministers in the absence of all worldly abilities, then in the presence of all worldly fulnesse, the Lords Ministers being strangers; great is the blessednesse of that

[1] Isa. 30. 19. 20.

people to whom the Lord affords his Gospell, singular soule-raviſhing, and heart-satisfying are the gifts and favours, comforts and mercies, which God diſpenſeth by his Miniſters.

Grouds hereof

In regard of *Gods communication of Christ* to the soules of men by the labours of his Miniſters; *Pharaoh* communicated the fulneſſe of Egypt to the people, by *Joseph*, the Steward of his houſe God communicates the fulneſſe which he hath put into Christ, to the soules of men, by his Miniſters, the Stewards of his houſe, the Church; the Stars in the night ſeaſon communicate the fulneſſe of the Sunne to the aire, and inhabitants of the earth; the Miniſters as *Starres in the right hand of Christ* the Sunne of Righteouſneſſe communicate to the ſoules of men the fulneſſe of Christ Jeſus in the night of this world; we are all ſtrangers to Christ Jeſus without the Lords Miniſters; Christ is hidden from that people which enjoy not the miniſtery of the Goſpell; Gods Miniſters by their labours communicate the *knowledge* of Christ, as the Embaſſador communicates the knowledge of the King and of his mind. *God* (ſaith the Apoſtle) *who commanded the light to ſhine out of darkneſſe, hath ſhined into* [k] *our hearts to give the knowledge of the glory of God in the face of Christ Jeſus.* God is knowne in and through Christ, as a man is knowne in and by his face: We know an earthly Father in the face of his Sonne begotten by him; we know God as a father of mercies, only and through the face of Christ Jeſus; we ſee the face of man in a glaſſe, in the Goſpell, in the labours of Gods Miniſters; we behold as *in a glaſſe*, the face of Christ Jeſus: Christ is a ſtorehouſe in whom are hidden [m] *all the treaſures of wiſedome.* The Miniſters have the miniſteriall key of knowledge to open Christ unto the people: Christ is a living fountaine, a well of ſalvation, a well ſealed and ſhut up in the Scriptures: *Jacob* rowled away the ſtone from the mouth of the well, and gave *Labans* flocke water to drinke, the Miniſter rowles away the ſtone, removes the obſcurity of the Scripture, opens and interprets it, and makes the people drinke of Christ, the true and everliving fountaine; the Miniſters communicate the *faith* of Christ as Gods inſtruments

6. Communication of Christ by Gods Miniſters.

1. Knowledge of Christ.

k 2 Cor. 4. 6.

2. Faith of Christ.

l 2 Cor. 3. 18

m Col. 2. 3.

strunents the worke of faith in men; the man of God by his prayer restored [n] *Jeroboams* withered hand; the Minister by his preaching and prayer restores the hand of faith in the heart of man, formerly withered, dryed up, and of no use: *Faith commeth by* [o] *hearing. Who is Paul, and Who is Apollo but Ministers by whom ye believed, even as the Lord gave to every man.* The Ministers communicate the *life* of Christ to men; Christ by his corporall voice called [p] *Lazarus* out of his grave, by his Evangelicall voice, by his word in the mouth of his Ministers he cals the soules of men out of the grave of sinne; *the dead* in sinne [q] *heare the voice of the Sonne of God* in the Gospell, *and they that heare, live.* The ministery of the Gospell is the instrument of the soules vivification, a meanes of Christs living in them that are Gods children; the Ministers communicate the *love* of Christ, Christ [r] gives his love to the soule of man, in the ministery of his word; *Isaac* gave the pledges of his love to *Rebeckah* by *Eleazar* his father *Abrahams* servant: Christ gives the pledges of his love to his Spouse the Church by the Ministers, God his fathers servants; by them he woeth and [s] *espouseth* them unto himselfe, and in the banquetting house of his ordinances, his banner over them is [t] *love*; the Ministers communicate the peace of Christ, the Embassador speaks words of peace from the King, and communicates the Kings peace unto the people; the Minister, the Embassador of Christ the Prince of peace, [v] *preacheth peace by Iesus Christ* to the soules of men. The Lord hath created, ordained, and appointed the *fruit of his lips to be peace* to them that are nigh, and to them that are afar off. Christ feeding the multitude corporally, distributed bread unto them by his Disciples; Christ feeding the soules of men spiritually with himselfe, *the true bread of life come downe from heaven*, communicates himselfe to man by the labours of his Ministers. *Abraham* by the hands of his servants ministred jewels and bracelets to *Rebeckah*; God by his Ministers communicates many spiritual and heavenly jewels, even the whole treasury of Christ Jesus to his faithfull Church and servants, whom he joynes in wedlocke with his

n 2 King. 13.

o Rom. 10. 17. 1 Cor. 3.

2 Life of Christ.

p Ioh. 11. 44.

q Ioh. 5. 25.

4. Love of Christ.

r Cant. 7. 12.

s 2 Cor. 11. 2.

t 2 Cant 2. 4.

5. Peace of Christ. Isa. 9. 6.

u Act. 10 30.

6. Whole treasury of Christ.

his sonne: Manifold, sweet and gracious are Gods dispensations of his Sonne, by the labours of his Ministers; Christ in and by the ministery of the Gospell is made very conspicuous and glorious in the eyes of the people; very great is their blessednesse who have Christ communicated to them by the labours of Gods Ministers.

2. Deliverance from 5 evils dispensed by Ministers.

2. In regard of *the evils from which God delivers man by the labours of his Ministers.* God delivered the woman of *Shunems* sonne from bodily death by the ministery of the Prophet; the Lord delivers the soule of man from *spirituall death*, from being dead in sinnes by the labour of his Ministers; the ministery of the Gospell is the instrumentall cause of the first resurrection; the word is termed a *Word of life*, declaratively revealing life, and operatively as an instrument working life. God delivered *Paul* from his bodily blindnesse by the hands of *Ananias*; he delivers man from *spirituall blindnesse*, by the doctrine of his messengers, by their instruction, w *he opens their eyes, and turnes them from darknesse to light, and from the power of Satan unto God.* The Lord delivered *Peter* from *Herods* prison by the ministery of the Angell: He delivers man from *Satans prison*, and bondage by the worke of his Ministers, by this as by a warlike weapon *he casts downe the holds of sinne*: Satan fals like lightening from heaven, and the soules of men partake of spirituall freedome; as *Goliah* fell before *David* with a stone out of *Davids* sling, so doth Satan before the Minister of the Lord, with the word of God out of their mouth. God delivered *Naaman* from his leprosie in *Iordan*, and the impotent from their infirmities in *Bethesda*: The Lord in and by the Gospell sanctifies the soules of his children, this washeth away their uncleannesse, this heales their infirmities, this makes them new creatures. Christ by his voice appeased the stormy tempest, and gave a calme to his Disciples; Christ by his Gospell *appeaseth* the tempestuous and perplexed consciences of his servants, and brings them into a haven of spirituall peace and quietnesse: He makes his Ministers as an Angell of God, and one of a thousand to the afflicted soule, comming like

1. Spirituall death.

2. Blindnesse.

w Act. 26. 18.

3. Bondage.

4. Vncleannes.

5 Soul-tortures

Noahs

Noahs Dove with an Olive branch, quieting him that is toſſed upon the deluge of trouble, turning his perplexity into peace, his feare into confidence, and his ſorrow into ſweet rejoycings. God abundantly declares his diſpenſation of bleſſings by his Miniſters, through the removall of evils by their labours: The Goſpell is the choiſeſt inſtrument averting evill; foule and ſhamefull, perplexing and mortall are the plagues and miſeries reſting upon them, that neither enjoy nor regard the labours of Gods Miniſters.

3. In regard of the *bleſſed ſtate and condition whereinto God puts man by the labours of his Miniſters.* The eſtate of man under the Goſpell, making a true uſe of the doctrines and inſtructions of Gods meſſengers is an eſtate of bleſſings: The bleſſing of old was upon Mount *Geraxim*, the bleſſing is now upon the Goſpell: He that ſavingly entertaines the Goſpell, enjoyes a moſt bleſſed condition; a condition of divine and *heavenly wiſedome*, Gods Miniſters feed him with knowledge and underſtanding, and make him wiſe unto ſalvation; a condition of *holineſſe* and ſanctification, the miniſtery of the word doth waſh him, like water, and purifie him like fire; a condition of *liberty* and freedome, *Moſes* freed Iſrael from *Pharaohs* bondage, Gods Miniſter frees the ſoules of his children from the ſervitude of Satan, the world, and their owne corruption; the *word makes them free*; from ignorance in their underſtandings, from perverſeneſſe in their wils, from vanity in their thoughts, from infidelity, ſervile feare, worldly love, and carnall joy in their affections; the word makes them free, to know God, as the cleare eye is free to ſee the Sunne, to receive Chriſt as the ſtrong and open hand, is free to receive a gift; to love Chriſt, as the bride hath an open and enlarged heart to love the bridegroome, to attend Gods Ordinances, to run the way of Gods Commandements, as he whoſe feet and ankle-bones received ſtrength by the miniſtery of *Peter*, was free to [x] *ſtand and leap, and walke and enter into the Temple*, and free to move and come to God by faith, and love, and joy, as the rivers are free to move and

Deut. 11. 29.

3. Man by labours of Miniſters put into a condition of 6. Excellencies.

1. Of wiſdome.

2. Of Sanctification.

3. Of Freedome

x Act 3. 7, 8.

4. Of Exaltation.

and flow unto the sea; a condition of *honour* and exaltation, the Gospell making them Sonnes of God by regeneration, the friends of God by love, the members of Christ by faith, and heires annexed with Christ, for their present title to, and future participation of the same inheritance with Christ Jesus; a condition of *fulnesse* and satisfaction, they are satisfied with the *goodnesse of Gods house*; the Gospell leads them unto Christ, the Sunne in whom is all light, the tree on whom growes all fruit, the fountaine from whom flowes all refreshment, the rocke in whom is all strength, the pearle in whom is all worth, and the Paradise in whom is all pleasure and peace; very sweet and wonderfull, gracious and overflowing are the comforts and contentments derived from Christ to Gods children, under their enjoyment of the Gospell. Lastly, a condition of *permanency* and duration; though the *grasse wither, and the flower fade, yet the word of the Lord abideth for ever.* Though worldly fulnesse change like the Moone, and vanish like a vapor, and wither like the flower and the grasse, yet the estate of grace, into which men are called by Gods Ministers, is an estate of firme and sure continuance; they are sonnes abiding alway in their fathers house; they are trees planted by the water side never withering; they are houses built upon the rocke never sinking; their graces like the light shine more and more to the day of their perfection; the excellency of their estate who enjoy and make best use of the Gospell, abundantly declares Gods dispensation of very great, sweet and heavenly blessings by the labours of his Ministers.

5. Of Satisfaction.

6. Of Duration

CHAP.

CHAP. XV

THe Lords dispensing of sweet and heavenly blessings unto man, by the labours of his holy and faithfull Ministers, shewes what the estate and condition of man is without the Lords Ministers; even an estate of woes, of myseries, and curses: Mans condition without the ministery of the Gospell is very wretched and miserable, an estate of *death* without spirituall life; the earth without the Sunne is but a dead and fruitlesse lump; the soule without the Sunne of Righteousnesse shining in the Gospell is [y] *dead* in sinnes and trespasses; a tree *twice dead*, oncce by originall corruption, and secondly by actuall transgression, *and plucked up by the* [z] *roots*, wholly separate from all the meanes of life; [a] *he that hath not the Sonne*, externally in the Gospell, internally in his heart, ministerially in his word, and efficiently in his worke of grace; *he hath not life*: Such are farre from the life of grace and sanctification, as are strangers to Christ in his Gospell: The woman of *Shunems* sonne remained dead, according to the body, till the Prophet came and raised him; the soule of man continues dead in respect of the inward man, untill the Minister of the Lord comes to quicken him.

Mans estate without the Gospell, an estate:

1. Of Death.

y Eph. 2. 1.

z Iud. ver. 12.

a 1 Ioh. 5. 12.

2 King. 4.

2. An estate of *darknesse*: Man without the ministery of the word is in darknesse and the shadow of death, a darke body without an eye, a darke house without a Lamp. The soules cleerest light is nothing else but darknesse, as long as the Gospell doth not shine into it, to irradiate and enlighten it. There was once no light in all the land of Egypt, onely the children of Israel had light *in* [b] *their dwellings*; there is no spirituall and heavenly light in all the world, but among Gods Israel; there is light only in their dwellings who enjoy the Gospell, *In Judah is God knowne, and his name is great in Israel*. God is truly and savingly knowne only by that people who enjoy the light of the Gospell.

2. Of Darknes.

b Exod. 10. 23.

3. An

3. Of Servitude.

3. An estate of *servitude* and bondage. Israel continued under hard bondage, untill *Moses* and *Aaron* came to deliver them, untill the Lord raised a fiery pillar to conduct them out of *Egypt* unto *Canaan*. Man abides under the hard bondage of Satan and his owne corruption, untill the Lord sends his Minister to free him, and sets up the fiery pillar of his word to lead him out of this servile and slavish condition; Man without the Gospell is in prison, and hath no key to open it; he is taken captive, and hath no weapon to resist his enemy, to procure his freedome; he is manacled with many fetters, and hath no hammer to dissolve and loose them; Mans condition without the ministery of the Gospell is very base and servile: When and where the Gospell shineth, then and there as the Prophet speaketh, *The* c *eyes of the blind are opened, the prisoners are brought out from the prison, and they that sit in darknesse out of the prison-house.*

c Isa 42.7.

4 Of Emptines

4. An estate of *emptinesse* and barrennesse. The field without the dew is unfruitfull, the soule without the dew of divine and heavenly doctrine distilling thereupon, beares no good fruit; there is no lawfull conception without an husband, all the fruit of the soule, not espoused to Christ by the Gospell, is illegitimate, and a very abomination; there is no reaping, where is no sowing: The soule which is not sowne with the seed of the word yeelds no harvest of grace, they are barren ground nigh to burning, who are strangers to the Gospell. 5. An estate of *pollution* and uncleanesse. The house without the besome is overspread with slime and cobwebs; *Naaman* continued leprous untill he went seven times into *Jordan* and washed; the Temple was a den of theeves till Christ came with his whip, and drove them out; the heart of man is an unclean house, without the besome of the word sweeping it; the soule of man is overspread with the lothsome leprosie of sin, untill he bathe himselfe in the Jordan of the Gospell; the whole man is a very den of theeves, untill Christ comes, and by the ministery of his word scourge and drive them out: The ministery of the Gospell is the outward instrument and meanes of the soules cleansing: Every soule estranging it selfe from Gods ordinance is under the power of un-

5. Of Pollutiō.

uncleanneſſe. 6. An eſtate of continuall and remedileſſe *ſorrowes*, ſtraights and perplexities. If God begin to waken the conſcience, and make man a little ſenſible of his wrath, then without the Goſpell, his eſtate like the waters of *Marah* without the tree is very bitter, he cannot drinke of it, he cannot meditate upon it, without any comfort, then he is in [d] *ſtraights in the midſt of his ſufficiency*; then he is in the green meadow of his worldly plenty, as a [e] *chaſed Hart* without the water brooke; then he is full of bleſſings and agitations; like the Diſciples in the ſtorme, and nothing but the voice of Chriſt in the Goſpell can miniſter peace or comfort to him: Better be deprived of all worldly poſſeſſions, then of the Goſpell, and Gods Miniſters. O that ſuch men would conſider and ſtudy the miſery of their condition, as are left without the Goſpell, and a faithfull Miniſter to inſtruct them: All our bleſſings will prove at laſt as curſes, if we have not the Goſpell to ſweeten and ſanctifie them to us; the waters about *Jericho* were naught, untill the Prophet powred ſalt into them; the deepeſt rivers, and fulleſt flouds of mans worldly abundance, prove naught, an inſtrument of death and condemnation, to him that hath not the Goſpell to ſeaſon them; not the eſtate of him that wants earthly abilities, but the eſtate of him that wants the labours of Gods Miniſters, is an eſtate of woes, miſeries, and curſes.

6. Of Sorrows.

Exod. 15. 25.

d Iob 20. 22.

e Pſal 42. 1. Mat. 8.

2 Kin. 2.

Doth God diſpenſe his greateſt, his heavenly, his choiſeſt bleſſings by his Miniſters? Then in this, as in a plaine and open character may we read their folly, and their impiety, who eſtrange themſelves from the houſe of God, who ſleight and undervalue the labours of Gods Miniſters; theſe men eſtrange themſelves from the place, and from the meanes of bleſſing: The ſoule which is regardleſſe of the miniſtery of the Goſpell is far from bleſſing; ſuch as come not to the light abide in darkneſſe; ſuch as reject the Phyſitian, periſh in their diſeaſes; ſuch as caſt away their weapon, fall in the battell; ſuch as refuſe the miniſtery of the word, the light, the phyſicke, and armour of their ſoules, abide in ignorance, periſh in their impieties, and fall before their ſpirituall adverſaries.

Their folly opened who eſtrange themſelves from the miniſtery.

versaries. Such as came not to the Arke, the place and instrument of preservation in the deluge, were drowned in the waters: such as refuse the ministery of the Gospell, the instrument of the soules preservation, are swallowed in the deluge of Gods vengeance; *Corah*, *Dathan*, and *Abiram* refusing to come up at *Moses* call, the [f] earth opened her mouth and swallowed them; the earth will prove the occasion and instrument of their ruine, who through their earthly mindednesse despise the Gospell, and sleight the call of Gods Ministers inviting them: Such men are *blind*, and see not the worth of the Gospell, *dead* in sinne, and taste not the sweetnesse of Christ in the Gospell, *unsensible* of their owne misery, and know not the necessity of Christ; as of a Physician to heale them; as of a ransomer to redeeme them; and as of a fountaine to wash and cleanse them: Such men are *selfe-conceited*, self-admirers, puffed up with an opinion of their owne fulnesse, and consider not the need they have of Christ, his Ministers, and Gospell; as of a guide to direct them, as of a jewell to adorne them, as of a pearle to enrich them, and as of a living spring to fill them. Such as have least sence of their owne misery and emptinesse, are the greatest despisers and undervaluers of the meanes of their eternall happinesse: And such as are most exalted with an opinion of their owne wisedome, doe ever prove the most foolish of all others; neither doth man ever declare greater folly and madnesse, then in sleighting the Gospell and worke of Gods Ministers; for every such man is *blind*, and will not be guided, *leprous*, and will not be cleansed, in *thraldome*, and will not be freed, *empty*, and will not be filled, *naked*, and will not be cloathed, *condemned*, and will not receive a pardon were it is tendred: Such men refuse Gods *sweetest mercies*, and expose themselves to Gods bittrest curses; they cast aside the *Seales* and pledges of Gods greatest loving kindnesse, and thrust themselves upon Gods severest judgements, and God will at last be farre from them, in the withdrawment of the light of his countenance, who are now far from him, by their absence from his ordinances, God will

[f] Num. 16.

Grounds of neglecting the ministery.

Folly and evill hereof.

will at laſt ſleight their prayers, who now ſleight the voice of his Miniſters.

As the Lord diſpenſeth many ſweet and heavenly bleſſings by his Miniſters, ſo it ſhould be our care and wiſedome, 1. Not to eſtrange our ſelves from their labours, not to withdraw our ſelves from Gods houſe, as the Prodigall in the parable withdrew himſelfe from his fathers houſe: *Forget not* (ſaith the Apoſtle) *the*[g] *aſſembling of your ſelves together*; abſence from the ſacred aſſemblies, proves *uncomfortable and perillous*. The proffer of Gods mercy is refuſed, the tender of Gods ſweeteſt love is rejected, the choiſeſt comforts of the ſoule are deſpiſed; the eſtate of the men of the old world deſpiſing the Arke, the only inſtrument of preſervation from the waters, proved dangerous; the eſtate of ſuch as refuſe the Goſpell, the meanes of ſalvation proves ruinous, everlaſting perdition proves their laſt portion: the Scholler eſtranging himſelfe from the Schoole, remaines void of learning; the ſicke man eſtranging himſelfe from the Phyſician continues diſeaſed; the ſouldier withdrawing himſelfe from the Artillery houſe, remaines unarmed; the diſeaſed woman in the Goſpell could not get her bloudy iſſue cured, untill ſhe came to Chriſt; Man eſtranging himſelfe from the houſe of God remaines *ignorant*, his ſoule *unarmed*, his whole man mortally *diſeaſed*. Sinne ever proves an incurable and mortall ſickneſſe to him that abſents himſelfe from Chriſt in his ordinances, abſence from the houſe of God, *ſpoyles* the ſoule of all gracious and comfortable *communion* and acquaintance with God; he that refraines the Kings Court, loſeth all communion with the King: Gods houſe is Gods Court, his Goſpell the voice by which he ſpeaketh, the glaſſe in which he ſhineth and ſhewes himſelfe; the banquetting houſe wherein he communicates himſelfe, as the Maſter of the feaſt unto his gueſts. He that neglecteth this, neglects the *medium* of his ſoules communion with God; eſtrangement from the houſe of God brings *poverty* upon the ſoule; the Prodigall forſaking his fathers houſe, became very poore and baſe, he made himſelfe a compa-

Care not to withdraw our ſelves from Gods houſe.

g Heb. 10. 25.

nion of Swine and would have eaten of the huskes, if any man would have given to him; great is their baseneſſe, ſwiniſh are their diſpoſitions, ſhamefull is their ſpirituall poverty and emptineſſe, who forſake the houſe of God, their Father, reject the labours of Gods Miniſters, and follow their owne fancies: Abſence from the houſe of God, argues *want of love* to God; Can you love a man from day to day, inviting you, preparing a coſtly feaſt for you, and yet you refuſe to come within the threſhold of his houſe, and to taſte of his dainties? Mans abſence from the houſe of God proclaimes the *alienation* of his heart from God. *How canſt thou ſay* (ſaith *Dalilah* to *Sampſon*) *that thou loveſt me, when thy heart is not with me.* How canſt thou O man ſay that thou loveſt God, when thy heart is not with God, exciting thee to come to God, when thy foot is not with God, to carry thee to the houſe of God, when thy eare is not with God, to heare the word of God: He is far from God in his inward affections, who wittingly denies God his bodily preſence; Eſtrangement from Gods ordinance *provokes* God, cauſeth him to become a ſtranger to us, to reject and leave us, and to walke as an adverſary againſt us. When *Vaſthi* refuſed to come to the Kings feaſt at the Kings command, it was ordered that *Vaſthi* ſhould *come no more before the King, and that her royall ſtate ſhould be given unto another better then ſhe.* Many people refuſing to come to God, to partake of that feaſt which God hath prepared for them in his Goſpell, have been rejected of the Lord, excluded from his gracious preſence, and the Goſpell given unto others. God will deny that man the comfort of his face and counteance, who denyes God his preſence in his ſacred aſſemblies; ſhamefull and ſoule-deſtroying deſertion is the uſuall attendant of mans refuſall of the Goſpell. When *Joab* refuſed to come to *Abſolon* inviting him, *Abſalon* ſent, and ſet fire in his corne fields: Mans rejection of Gods invitations, turnes his favour into anger, his mercy becomes fury. Great were Gods mercies towards Jeruſalem, great was Jeruſalems abuſe of Gods goodneſſe, patience, and long-ſuffering, and at the laſt very diſmall was *Jeruſalems* deſolation;

Caper-

Capernaums fall and destruction was answerable to her exaltation. God will make such men desolate at last, as leave the house of God desolate now.

Secondly, let it be our care and wisedome, not to sleight and undervalue the labours of Gods Ministers, and the presence and publication of the Gospell; preferring our base and servile lusts above it, as *Esau* did a messe of pottage above his birthright, exalting the vaine and empty things of the world above it, as the men of *Shechem* set the bramble above the vine; this is the cisterne by which God conveyed the rivers of his grace, of his sweetest and choisest blessings to the soules of men; therefore doe not deride this as a *foolish thing*; a light, an idle, a fruitlesse thing, as a *light head*, as a *babling speech*; but remember this is Gods ordinance, the *instrument* by which he hath appointed to minister salvation unto man, as he ordained to save Israel by the staffe and stone in *Davids* hand; this is the *arme* and power of God unto salvation; this is the *fiery pillar* by which he will guide us; this is the *Bethesda* in which he will heale us; this is the *immortall seed* by which he will regenerate us; this is the *greene pasture* and still water by which he will leade and feed us; this is the trumpet, at the sound whereof he will make the wals of *Jericho*, the holds of sinne to fall; this is the *store-house* in which the Lord will enrich us; this is the *banquetting-house* in which God will betroth us to his Son Christ Jesus; this is the *river* by which the Lord will water, refresh and glad us; and this is the *Dove* by which God will send the Olive branch of peace unto us. Undervalue not this then, which is to our soules a *Sun* of so many bright and comfortable beames, a *tree* loaden with such variety of soule-nourishing fruit, a *messenger* comming with such joyfull, peaceable, and pacifying tydings, a *store-house* enriching us with such matchlesse treasures, and an *instrument* of the choisest, fullest, and everlasting blessings. How blind are they who sleight the light of this Sun? how ignorant are they who disesteeme the worth of this pearle? how distempered are their palates who rellish not the sweetnesse of this feast? how deafe are their eares who are not affected with this joyfull

Care not to sleight Gods Ministers.

1 Cor. 2. 14. Num. 11. 5.

full found? O! how base are they in the eyes of God, who have such base apprehensions of Gods Ordinances, and the labours of his Ministers. God will surely sleight them that sleight his Christ, his Gospell, or any of Gods appointed instruments and meanes of their salvation: Honour therefore and attend the Gospell as the Starre in which Christ the Sun of Righteousnesse doth shine unto you; as the cloud whence Christ distilleth like the dew upon you; as the fiery pillar wherein Christ goes before you; as the Schoole wherein Christ instructeth you; as the feast whereat Christ feedeth you; as the Physicke by which Christ healeth you; and as the fiery charet in which Christ triumphantly carries you to everlasting blisse and glory.

***

FINIS.

THE MYSTERY OF SELF-DENYALL:

OR,

THE CESSATION OF Mans living to himselfe:

AND

THE INCHOATION OF CHRISTS living in Man.

Discoursing of the necessity, utility, and comfort of mans prostrating himselfe, and all that is his under Christ: Discovering the danger of Self-seeking, Self-admiration, and Self-exaltation, and also opening the Mystery, Comfort, and Excellency of Christ living in Man. The whole conducing to the working of *Man out of himselfe into* CHRIST.

Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it, Mat. 16. 25.
They that are Christs have crucified the flesh with the affections and lusts, Gal. 5. 24.

By *Alexander Grosse*, B. D. Minister of the Gospell, and Pastor of *Bridford* near *Exon* in *Devon-shire*.

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holineſſe to uncleanneſſ:, from liberty to bondage, from honour to ignominy, from fulneſſe to emptineſſ:, from pure and perfect Religion to corrupt and carnall ſuperſtition: He is wholly gone downe from *Jeruſalem* to *Iericho*, from the participation of all grace, from all intereſt in God, and from all communion and acquaintance with God, into the ſervitude of corruption and conſortſhip with the world: The ſinne of man hath caſt him from the top and crowne of the choiſeſt glory, into the gulfe and ſinke of the foule ſt and baſeſt miſery. The man in the parable *fell among theeves which ſtripped him of his rayment, and wounded him, leaving him halfe dead:* Man is fallen among three great theeves, the Devill, ſinne, and the world; and theſe have ſtripped man of all his ſpirituall rayment; theſe have taken all grace and holineſſe from man, which once covered him, like a rich and coſtly garment; and they have alſo wounded, and left man halfe dead in his very naturall abilities. The fall of man hath totally ſtript him of all grace and holineſſe, and alſo given a mortall wound to his morall and naturall faculties. Hee that abides not with God at Jeruſalem, makes himſelfe a prey to ſinne, the Devill, and the world.

There came a *Prieſt and a Levite* paſſing by, and *looking* upon the man thus ſtript and wounded, but neither of them *had compaſſion* upon him, neither of them miniſtred any conſolation, nor lent an aſſiſting hand unto him: Neither the Prieſt, nor the Levite, neither the Morall, nor Ceremoniall Law, can deliver ſinfull man from Satans bondage, nor heale his wounded conſcience; neither the works of the one, nor the Rites and Ceremonies of the other, can reſtore man to his originall happineſſe, nor juſtifie him in Gods preſence. Mans beſt abilities and all-humane deviſes are miſerable comforters to ſinfull and perplexed ſoules in their anguiſh.

Though the *Prieſt* and the *Levite* had no compaſſion upon him, yet there came a *Samaritan* which had compaſſion upon him; though the Law ſhew no pitty, nor miniſter no comfort to wounded ſoules, and afflicted conſciences;

yet

yet the Lord Jesus communicates both great and sweet mercies to broken hearted sinners. The *Samaritane*, a man from whom this distressed man could not expect any mercy, had compassion upon him, and helped him. Christ is become the Authour of mans comfort and salvation, beyond all humane and Angelical thought, conceit or imagination; the wisedome, worke, and love of God in providing a Saviour for distressed sinners, was farre above the reach and comprehension of all creatures: The *Samaritan* bound up this poore mans wound, and poured in wine and oyle; the Lord Jesus binds up the broken-hearted, and gives the oyle of joy for mourning to them whose soules are truly humbled; the *Samaritan* set the man upon his owne beast. Christ communicates his owne honour to the penitent and broken-hearted sinner; sinne is the cause of mans dejection, Christ is the Authour of mans exaltation; the *Samaritan* brought this distressed man to an Inne, and tooke care for him, gave *two pence* to the Hoast, charged him to take care of him, and promised payment of whatsoever he should spend more: The Lord Jesus brings perplexed soules to God as to their spirituall Hoast, and to the ministery of the Gospell, as to an Inne full of spirituall provision, gives his Ministers the two Testaments, the Law and the Gospell, out of them to minister to the soules of his people, and chargeth them as the ministeriall Hoast of poore and perplexed soules, to make all necessary and plentifull provision, and in the end by his merits, his active and passive obedience, his *two great pence*, he discharged the debt of all penitent and beleeving sinners. The whole of a sinfull and grieved soules happinesse flowes from the Lord Jesus; all the supply of mans want and emptinesse is derived from Christs superabundant fulnesse.

All the myrrh and odours, and instruments of *Hesters* purification, and all her rich and costly apparell *were given her out of the* [b] *Kings house, and the royall crowne was put upon her head by the Kings hand.* All the purity and perfection, all the righteousnesse and justification, all the dignity and excellency of a holy and gracious soule is drawne from Christ,

[b] Hest. 2. 13, 17. Christ the Authour of mans welfare.

Christ, the spirituall and heavenly King. All mans holy and heavenly excellencies are borrowed from the Lord Jesus: Man is an empty cisterne, and hath all his fulnesse from Christ, the true and everliving fountaine; Christ is the *root* by whom he is sustained, the *spring* by whom he is filled, the *Sun* by which he is enlightened, the *garment* wherewith he is covered, the *crowne* with which he is honoured, the *head* by which he is guided, the *eye* by which he seeth, the *hand* by which he worketh, the *foot* by which he walketh, yea the very *soule* by which he liveth. Whatsoever goodnesse or excellency is in a Christian, it is Christs and not his owne; his very life is nothing but the living of Christ in him; he must say with *Paul, Nevertheless, I live, yet not I, but Christ liveth in me.*

Scope of the Apostle.

The words are a declaration of a Christians life. Christ living in beleeving man, and man living unto Christ. The Apostle setting forth how he was dead to the Law, that he might live to God, tels us that *he was crucified together with Christ.* Christ being crucified for us, and we being by faith ingrafted into him, doe dye to sinne, and mortifie our earthly members which are upon earth; the death of the Lord Jesus is the death of sinne in all beleeving Christians, they live no more as formerly they did, they have Christ now living in them, and communicating himselfe unto them: He that hath not experience of Christs living in him, in the way and worke of sanctification, presumes in vaine of being saved by his death and suffering; no man knowes the benefit of Christs death, but he that feeles the vertue of Christs life. Man hath no further assurance of Christs dying for him then as he feeles Christ living in him: He that knowes the power of Christs death in the mortification of his lusts, knowes also the vertue of Christs life in the quickning of his soule, and can say with *Paul, now I live, yet not I, but Christ liveth in me*

Analysis.
2. Parts.

In the words, not to trouble you with many particulars, we have two generall things proposed, 1. *Christian abnegation,* I live, yet not I. 2. *Holy and gracious vivification,* but Christ liveth in me. In the abnegation, we have 1. the

Sub-

Subiect: I *Paul* the Apostle, a man chosen and called of God, a man filled and furnished with the fulnesse of Christ; and in and under him is understood all beleeving Christians. *Such alone as are truly sanctified and gracious people are the compleat and proper Subiect of that life which is heavenly and spirituall*: Onely the living body is the seat and subject of the soule; and that man alone that is spiritually quickned, hath Christ residing and dwelling in him, communicating holy and heavenly life to him.

Subdivision. 1. *Subjectum.* Note.

2. Here is the *Predicate*, or thing affirmed, *Life*; and that is two wayes proposed: 1. *affirmatively*, I live. 2. *Negatively*, yet not I. First affirmatively, *I live*, I lived once under the Law, which made me a persecutor of the Church of God, convinced me of sinne, wrought in me all manner of concupiscence, and slew me, and I then found my selfe to be dead in sinne, but now I have embraced Christ, and am crucified with him; now I am no more the man I was, but now I have Christ, who doth quicken me, who doth rule, and guide, and strengthen me by his Spirit; now I live spiritually and holily, now I live to God, and not unto my selfe, to Christ, and not unto the world; now I live under grace, and not under the Law; now I live according to the will of Christ, and not after mine owne lust and fancy; now I live indeed, formerly I did but seeme to live; *All life is as nothing, yea as a very death in comparison of a holy and gracious life.* Men without grace are as dead, even while they live: He that hath not Christ living in him, *sits in darknesse, and the shadow of death*, all the dayes of his naturall and temporall life, as the Apostle said of the Law compared to the Gospell, That which was made [d] glorious had no glory by reason of the glory that excelleth: so in this case, the naturall life of man, howsoever deare, and precious, sweet or glorious, it may seeme to be; yet it is of no price, of no sweetnesse, of no glory, in comparison of the worth, glory, sweetnesse, and comfort of a spirituall life, which excelleth; great is that mans happinesse that lives by the life of Christ Jesus. Hee is the most blessed and

2. *Prædicatum.*

Note.
c 1 Tim. 5. 6. Mat 4. 16.
d 2 Cor. 3 10.

and happy of all living persons that lives the life of grace and holinesse.

Chap. XII.

Secondly this is proposed *negatively, yet not I.* I live indeed, and yet I live not, in respect of *originall*. The life which I live is not of nature, but of grace, not of my selfe but of Christ: In respect of the rule which guides my life, though I live in the flesh, yet I live not after the flesh, I am not led by my lusts, but by the Spirit of Christ, I live not after my owne fancy, but according to the will of Christ, in respect of the *meanes* by which I live. I live not, by the [f] *chaffe* of humane traditions, selfe-devises, carnall doctrines, and inventions of men, or superstitious observations, but I live by the wheat of Christs doctrine, the [g] *sincere milke* of Gods word, this is the staffe and stay of my life: In respect of the *end* or terme to which I live, I live not to my selfe, I seeke not, I exalt not, I magnifie not my selfe, I propose not mine owne ends; but I live to Christ, I intend, propose, and exalt Christ, I strive to be all that I am unto Christ: In respect of the *opinion*, and apprehension which I have of my selfe, I live not as mine owne Lord and Master, but I carry my selfe as a crucified man, suffering nothing in me to exalt it selfe against Christ; but I prostrate all at the feet of Christ, I make all to vaile and bow to Christ, that Christ may live and reigne in me, looke upon my selfe as the chiefe of sinners, and the baseſt of creatures, as unworthy of the least of Christs mercies, I deny my selfe, I allow no place within me, to mine owne wisedome and reason, to my owne will and affections, to mine owne fancy and desires; I looke on these as empty lamps that have no light, as on false guides and treacherous

f Ier.23.28.

g 1 Pet.2.2.

cherous friends, that have no truth: I handle theſe as traitors, that conſpire againſt the welfare of my ſoule: I trample and tread theſe under foot, as enemies to my peace; I ſilence theſe, and will not heare them ſpeake, I ſuppreſſe theſe, and will not ſuffer them to raigne, I mortifie theſe, and will not ſuffer them to live; and thus I live and live not, hence we learne,

That he who lives the life of grace and true holineſſe, doth wholly deny himſelfe, his owne ends, counſels, and affections, and altogether proſtrates himſelfe and all that is his under Chriſt ſeſus: He puts himſelfe and all that he hath under Chriſt, he implyes himſelfe and all that he hath for Chriſt, in all that he doth he chiefly minds and intends Chriſt: In *Joſephs* viſion the [h] *Sun, Moone, and eleven Starres,* theſe celeſtiall creatures did obeyſance unto him, and all the ſheaves in the field vailed unto his ſheafe; in the ſoule, life, way, and worke of a regenerate man; all the ſupernaturall gifts and graces, all the morall abilities, and endowments, and all the naturall powers and faculties of the ſoule, with all the members of the body, all the labours of the life, and whatſoever elſe doe obeyſance unto Chriſt, are made ſubject and ſerviceable unto Chriſt: True Chriſtians are termed by the Apoſtle, [i] *a living ſacrifice.* The ſacrifice under the Law was no more his that offered it, but the Lords, and wholly to be ſpent in the ſervice of the Lord; the Chriſtian who offers himſelfe unto God under the Goſpell, is no more his owne, but the Lords, to be imployed wholly in the ſervice of the Lord; this our Saviour impoſeth as a neceſſary duty, and ſetteth it forth as a cleare and lively character of a true Diſciple, and ſincere Chriſtian: *If any man* (ſaith he) *will come after me, let him deny himſelfe, and take up his croſſe and follow me:* [k] If any man will come after me, as a *Scholler* after his teacher, receiving my inſtruction; as a *ſheep* after his ſhepheard, feeding in my paſtures, as a *ſouldier* after his Centurion, fighting my battels; as a *Subiect,* after his Soveraigne, obeying my commandements; as a *bride* after her bridegroome, making me the compleate object of his love, and embracing me as the husband of his ſoule,

Doct.

h Gen. 37. 7, 9.

i Rom. 12. 1.

k Luk 9. 23.

soule, if any man will come after me, in the *knowledge* of my will, in the *beleefe* of my promises, in the *love* of my truth, and in the *obedience* of my precepts: *Let him deny himselfe*, Let him lay aside his owne *wisedome* as an empty lamp, his owne *will* as an evill commander, his owne *imagination* as a false rule, his owne *affections* as corrupt counsellors, and his owne *ends* as base and unworthy marks to be aymed at; let him deny himselfe whatsoever is of himselfe, within himselfe, or belonging to himselfe as a corrupt and carnall man; let him goe out of himselfe, that he may come to me; let him empty himselfe of himselfe, that he may be capable of me, that I may raigne and rule within him, that he may wholly subject himselfe to me and my service; there is no true following of Christ and his example, no through subjection to Christ and his precepts, without the denyall of our selves and our affections, without the rejection of our owne ends and counsels; this the Apostle stiles *a living not unto our selves, but unto him that dyed for us*; not to live unto our selves, by following our owne imaginations, not to serve our owne lusts and affections, not to terminate our selves within our selves, by seeking our owne applause and profit, by making our selves the Lords and Masters of our service, serving our selves, and not the Lord Jesus; but to live to Christ, to doe all in love and obedience unto Christ, to referre all to the praise and glory of Christ: It is a very base and carnall service which doth not primarily intend the Lord Jesus; surely he is farre from the life of Christ, that doth not live to Christ; that mans life is of a base, corrupt, and earthly originall, the energy, operation, and intendment of whose living is not to exalt and make Christ glorious; he alone truly understands the end of Christs death, that makes Christs glory the end of his life; and thus runs the charge of the Apostle to the Romanes, [m] *Yeeld your selves unto God as those that are alive from the dead, and your members as instruments of righteousnesse unto God.* Yeeld your selves to God, as *souldiers* to their Captaine, as *servants* to their Master, to fight for God, to worke for God, to doe all for Gods

l 2 Cor 5.15.

m Rom.6.13.

Gods glory; let every faculty of the ſoule, and member of the body, even whatſoever belongs unto you be dedicated unto God, and imployed in the worke and ſervice of God; that ſervice which is not univerſall is hypocriticall; he alone is a perfect ſervant, that puts the whole man upon the ſervice of the Lord, as all the rivers [n] *come from the ſea*, and returne, *and empty themſelves into the ſea*: Thus muſt we returne to God, and empty our ſelves, and all that we have into God, proſtrate it all under Gods feet, and put it all upon the ſervice of the Lord; as *Moſes* [o] *left not a hooſe behind him in Egypt*, but carried all out, that he might ſacrifice to the Lord of whatſoever the Lord would have; thus, we muſt not love a hooſe of our hearts, thoughts, loves, deſires behind us upon ſinne, and the world, but take off all, and ſacrifice all to God and his ſervice; we muſt with the Baptiſt be willing to [p] *decreaſe* that Chriſt may increaſe, to become vile, and of no eſteeme with men, that Chriſt may be exalted; we muſt with the Macedonians, [q] *give our ſelves to the Lord*. We muſt give our *underſtandings* to know God, our *Wils* to chuſe God, our *imaginations* to thinke upon God, our *memories* to remember God, our *affections* to feare, truſt, love, and rejoyce in God, our *eares* to heare Gods word, our *tongues* to ſpeake Gods praiſe, our *hands* to worke for God, and all our ſubſtance to the honour of God.

n Eccl 1.4.

o Exod. 10.26.

p Ioh. 3.30.

q 2 Cor. 8.5.

CHAP. III.

AND a holy and gracious Chriſtian doth thus deny himſelfe, and put himſelfe and all that he hath under Chriſt.

Grounds of Self-denyall.

1. In regard of that *carnality, vanity, baſeneſſe, earthlineſſe, unworthineſſe, corruption, and uncleanneſſe, which he ſees, and*

1 Self vanity.

and feeles in his owne fleſh, in his owne affections, ends and counſels: He ſees there is an emptineſſe in himſelfe, that his owne fleſh is an [r] *empty houſe*, wherein dwelleth no good, and wherein is [s] *no ſufficiency* to the performance of any good duty; he ſees that his owne *heart* is a City full of treaſon, [t] *deceitfull above meaſure*, and not to be truſted; he feeles a [u] law in his members, *rebelling* againſt the law of his mind, as *Rebeckah* felt the twinnes in her wombe ſtriving the one againſt the other; he diſcernes that his owne wiſedome is fooliſh, an empty lamp, a bleare-eye, a falſe light; he diſcernes that he is brutiſh, and hath not the [w] *knowledge of the holy*; he ſees much uncleanneſſe within himſelfe, many ſpots in his ſoule; he ſees that he is like *Jacobs* flocke, ſpotty coloured; like *Noahs* Arke, wherein are many uncleane beaſts among the cleane; like the field in the parable, wherein are many teares among the wheat; he ſees how he is yet in part [x] *carnall*, and ſold under ſin, not fully freed and diſcharged from the ſtrength and working of ſinne; he diſcernes an unhappy proneneſſe in his heart, to conſult with fleſh and bloud, and to propoſe bie, and ſiniſter, low, and baſe ends; and having the ſight, ſence, and ſorrowfull experience of all this; he denyes himſelfe, as *Jacob* having experience of the [y] *deceitfulneſſe of Laban*, grew weary of him, denyed him his ſervice, and went forth from him. Thus a gracious man having experience of the corruption and deceitfulneſſe of his owne heart and fleſh, growes weary of himſelfe, denyes himſelfe, goes out of himſelfe, commeth unto Chriſt, and puts himſelfe wholly under Chriſt; and as the Evangeliſt ſaid of Chriſt, that [z] *knowing what was in man, he would not commit himſelfe unto man*: ſo ſanctified man knowing what is in himſelfe, he will not commit himſelfe unto himſelfe, he will not truſt himſelfe with himſelfe, he denyes his owne wiſedome, he becomes [a] *a foole* in his owne apprehenſion, and ſeeks to Chriſt to be made wiſe unto ſalvation; he looks upon his owne righteouſneſſe, as [b] *rotten ragges*, and comes to Chriſt for juſtification; he conſiders his owne weakneſſe, and comes to Chriſt as the [c] *Gibeonites*.

r Rom.7 18. s 2 Cor.3.5. t Ier.17.9 u Rom.7.23. w Prov.30.2. x Rom.7.14 y Gen.31.7. z Ioh.2.12. a 1 Cor.3.18. b Iſa.64. c Ioſ.10.6.

onites came to *Joshuah*, to rescue him from his enemies, he is experienced in the vanity of all other helpers; and therefore comes to Christ, as the diseased [d] woman, whom the Physitians could not cure, that Christ may heale his spirituall maladies; Man is ever so much the more strong, and powerfull in the worke of self-denyall, by how much the more clearly he discernes the carnality and baseness of his owne heart and counsell. He that knowes how subject he is to miscarry when he leanes upon himselfe, will readily put himselfe and all that he hath under Christ.

[d] Mar. 5 29.

2. In regard of the *holy, strong, and constant bent, and inclination of the heart of a gracious Christian unto Christ*: As every thing moves towards its proper centre, and is at no rest untill it comes to that: so doth the sanctified soule incline and move to Christ, the true centre of the soule, and resteth not untill it comes to Christ, and hath the fruition of Christ; there is in a gracious soule such a principle of grace, such a communication of Christ, such a suitableness between the soule and Christ, such a fervent and operative love towards Christ, such a vehement longing after Christ, that it mightily moves to Christ as the rivers to the sea; that nothing but Christ can answer it, quiet and content it; there is in the soule such a blessed residence, such a powerfull and gracious energy, and operation of the Spirit of Christ, that as the [e] *Wheeles* in *Ezekiels* vision *moved*, whereseoever the living creatures *moved*, because the *Spirit* of the living creatures was in the *wheeles*: so the soule moves after Christ, because the Spirit of Christ is in the soule; this makes it [f] *pant* after Christ, as the Hart after the water brookes; this makes it [g] *thirst* for Christ, as the dry ground for waters; this makes it *follow hard* after Christ, as the childe with cryes and teares after the father going from it; this makes it cry for Christ, as sometimes [h] *Rachel* did for children, *O give me Christ or else I dye*; and as *David thirsted*, and his worthies [i] *burst* through the army of the *Philistines* for water out of the wels of *Bethel*: so the soule thirsting for Christ, breakes through all the armies of opposition to come to Christ, to refresh

2. Holy inclination to Christ.

[e] Ezek. 1.20.

[f] Psal. 42.1.

[g] Psal 63.1,8.

[h] Gen. 30.2.

[i] 2 Sam. 23.15.

it ſelfe with Chriſt; now it denies all, leaves all, paſſeth through all, proſtrates it ſelfe and all that it hath under Chriſt, that it may enjoy Chriſt, it hates all that hinders its comming to Chriſt, and embraceth all that may further its communion with Chriſt, ſatableneſſe between the ſoule and Chriſt, readily denyes and rejects all that hinders the fruition of Chriſt.

3. Vanity of all things.

3. In regard of the vanity, nullity, and nothingneſſe which a gracious man diſcernes in himſelfe, and in all things elſe without and beſide Chriſt; he looks upon himſelfe as on [k] *duſt and aſhes*; he is vile in his owne apprehenſion, as a [l] *worme* and no man; he humbles and abhorres himſelfe [m] *below the duſt* and aſhes; he looks on all other things as [n] *dung and droſſe*, and a thing of [o] *naught* in compariſon of Chriſt; he reputes all things in reſpect of Chriſt, as [p] *Jotham* did *Abimelech* in reſpect of the Sonnes of *Jerubbaal*; but as a bramble in reſpect of the vine, fig-tree, and olive-tree; and having ſuch a low opinion of himſelfe, and all things elſe; he readily denyes himſelfe and all things elſe, and makes all to vaile and ſtoop to Chriſt; with [q] *Simon* and *Andrew* they are ready to leave their nets, their ſhip, and their father, to deny their poſſeſſions, and their friends, to put all under Chriſt, to leave whatſoever is moſt profitable and deare, according to the fleſh for Chriſts ſake, with *Paul* to eſteeme their very [r] *life as nothing*, that they may glorifie Chriſt, and finiſh Chriſts worke: The more any man doth undervalue himſelfe, and the creature; the more he exalteth Chriſt, the more freely, fully, and readily he proſtrates all at the feet of Chriſt.

k Gen. 18 28.
l Pſal. 22. 6.
m Iob 42 6.
n Phil. 3. 8.
o Prov. 23. 5.
p Iudg. 9. 9.
q Mat. 4. 21, 22.
r Act 20 24.

4. Rule of Chriſt.

4. In regard of the *holy, powerfull, and univerſall raigne, rule and dominion of Chriſt in a gracious and ſanctified ſoule*: Here Chriſt reignes as a King in his Throne, as *Solomon* reigned over the land of *Canaan* from ſea to ſea, and from the river to the ends of the earth: ſo doth Chriſt raigne in a regenerate and gracious ſoule, from the higheſt to the loweſt faculty thereof, and from the head to the feet, and from the higheſt to the loweſt undertaking of a Chriſtian: Here Chriſt reignes as a [t] *dweller* in his houſe; the dweller rules

f Pſal. 72. 8.
t Eph. 3. 17.

over

over all the roomes, members, and goods of his house, and disposeth all to his service; Christ rules over all the faculties of the soule, members of the body, and disposeth all the endowments and doings of a Christian to his owne service, and for his owne honour: Here Christ rules as the [u] *head* over the body, acting, moving, guiding, and framing the whole man, to a holy, humble, and free subjection: Here Christ reignes as a [w] *Centurion* in his army, and as the servants of the Centurion did goe and come at his command, and doe whatsoever he bad them: Thus all the faculties of the soule, and members of the body of a true Christian, are at the command of Christ, receiving their direction and commission from Christ, doing every thing in subjection and obedience to Christ: Thus the Psalmist speaking of Christs kingdome, saith, [x] *in the day of thy power*, when Christ should reigne by his Gospell and Spirit in the soules of men, *the people should be willing*, free, ready, and full in their subjection unto Christ, *and his* [y] *enemies should bow before him*, and licke the dust; such as were enemies, rebellious, and disobedient in their unregeneration, should after their conversion bow themselves, *and licke the dust*, acknowledge and receive Christ as their Lord and King, and in very great humility subject and prostrate both themselves and all theirs to him, and his service: for as *Abner* entring into Covenant with *David*, and taking *David* for his King, undertooke to [z] *bring about all Israel unto David*. Thus the soule entring into Covenant with Christ, and taking Christ for its King, brings about all to Christ, and puts all in subjection under Christ.

u Eph. 1.20.

w Mat. 8.8.

x Psal. 110.3.

y Psal. 72.9.

z 2 Sam. 3.

5. In regard of the *holy and fervent desire of a gracious soule to exalt and set up Christ*: This is the prime labour, joy and comfort of a godly soule, to see and feele Christs kingdome within him, to set up Christ in his heart, and to discerne him ruling and commanding there, as a King in his Throne, as a Pilate in the ship; this is his suite and supplication unto God, that *Christs* [a] *kingdome may come*, that Christ may reigne and rule within him, as *David* sometimes thirsted, and longed to see the [b] *power and glory of*

5 Desire to exalt Christ.

a Mat. 6.10.

b Psal. 63.2.

God in the Sanctuary: so doth a godly man long to see the power and glory of Christ in his soule; to behold him raigning in his heart: In the day of *Solomons* coronation the [c] *people piped with pipes, and rejoyced with great joy*, so that the earth rung with the sound thereof: In the day of Christs coronation, and reigne in the soule of man, the heart of man rejoyceth with exceeding great joy, Christs dominion is a holy soules rejoycing, *the kingdome of God is righteousnesse and peace, and* [d] *joy in the Holy-Ghost.* It was the care, labour, and joy of *David* to bring the Arke of the Lord into the Tabernacle, in that day *David* [e] *danced* before the Lord with all his might, and all the house of Israel brought up the Arke of the Lord *With shouting and with the sound of a trumpet, and set it in the midst of the Tabernacle.* Thus it is the care, labour, and comfort of the whole man that is godly, to set up Christ in the midst of his soule, to see him *reigning* in his understanding, as the *Sun* in the eye; guiding in his will, as a *Prince* commanding it; in his imagination, as the *object* on which he thinketh with most frequency, delight and comfort; in his trust, as the onely *rocke* whereon he buildeth; in his feare, as the *King of Kings*, whom he chiefly reverenceth; and in his love, as an *husband* in the love of the wife: so powerfull and operative is this desire, labour, and joy of a gracious soule, touching the exaltation, reigne, and rule of Christ within it; that as the people would have all the men put [f] *to death* which would not have *Saul reigne* over them: so doth such a man mortifie all his lusts which oppose Christs kingdome, remove whatsoever may hinder Christs spirituall dominion, and makes all vaile, and stoop for Christs exaltation within him.

c 1 King 1.40.

d Rom. 14. 17

e 2 Sam. 6. 14. 15.

f 1 Sam. 11. 12

Acquiescence in Christs approbation.

6. In regard of a gracious soules *acquiescence and contentation with the approbation of Christ*: In this it pleaseth, in this it blesseth, delighteth, and satisfieth it selfe, whatsoever it hath besides it, this is in stead of all, as the Sun is to the eye in stead of all lights, and the fountaine to the thirsty in stead of all bottles; the approbation of Christ is of very great price with a true Christian; his [g] *praise is not*

g Rom. 2 29.

the

the praise of men but of God; not to have the approbation of men to his doings, but of God; not to have his care tickled with the empty breath of vaine mans applause, but with the solide and sweet inspiration, and breathing of Gods Spirit, assuring him of Gods acceptation of him; as our Saviour sought not himselfe, nor his owne praise, but the [b] *praise of his Father*, made it his [i] *meat and drinke* to doe his Fathers will, and contented himselfe with his Fathers approbation, how unworthily soever men thought of him: Thus all the members of Christ in proportion seeke not themselves, nor the applause of men, but the testimony of Christ; in this they rejoyce and solace themselves, in *all things* [k] *approving themselves to God*, as good servants, in all estates, in all changes, in all their undertakings; and this is the holy glorying, rejoycing and comfort of the soule, to [l] *glory* (as the Apostle saith) *in the Lord*, to glory in the *dominion* of God, subjecting himselfe unto him, to glory in the *power* of God, resting upon him, to glory in the *testimony* of God, blessing and pleasing himselfe in Gods approbation; for not he that commendeth himselfe is approved, but whom the Lord commendeth: Gods approbation is the crowne and comfort of a Christian; and therefore as the wife seeks and rejoyceth in the approbation of her husband, though she displease her selfe, and all the family to enjoy it: Thus the soule which is wedded to Christ seeks the approbation of Christ, pleaseth himselfe herein, and for the enjoyment whereof will displease his owne flesh, and all the world, he denies whatsoever is a hinderance hereunto, he subjects himselfe wholly unto Christ, to gaine and keep the testimony of Christ; for as he said of *Plato*, *unius Platonis calculum inter mille*, the approbation of *Plato* alone was in stead of a thousand: so the testimony and approbation of one Christ, of Christ alone, is more to a gracious soule, then the applause of the world or whatsoever the earth can affoord, and for these and such like causes doth a man endued with true holinesse deny himselfe, his owne ends and counsels, and prostrates all under Christ Jesus.

b Ioh. 8.50.
i Ioh. 4.34.
k 2 Cor. 6.4.
l 1 Cor. 10.17, 31.

CHAP. IV.

Want of self-denyall dangerous.

CONsider this then, and see the dangerous estate of men not denying themselves and their owne ends and thoughts, not subjecting themselves and all that they have to Christ and his service; as the *Sodomites* would not have *Lot* to be a [m] *Judge* among them, no more will many men have Christ to reigne over them; the sonnes of *Belial* [n] *despised Saul*, and brought him no *presents*. Many like sonnes of *Belial* despise Christ in his *person*, they see no beauty nor comlinesse in him, they despise him in his *Gospell*, they will not vaile to his Scepter, they despise him in his *Embassadors*, they deny audience, and reverence to their message, they despise him in his *offices*, they doe not heare him as their Prophet, obey him as their King, they doe not beleeve in him as the Priest who hath offered himselfe to God an all-sufficient sacrifice for them, they despise him in his [f] *lawes*, they burst them asunder, as *Sampson* burst his withs: strange and shamefull is the contempt offered by prophane persons to the Lord Jesus, and though they professe Christ, and pretend Christ, & will have Christ to be preached and spoken of among them; yet as the *Philistines* though they entertained the Arke, yet they set *Dagon* [t] *above*, and would not endure the presence therof when *Dagon* fell before it: so these men though they outwardly entertaine Christ, and give him some place amongst them, yet they will set their *Dagon*, their lusts, their pride, pleasures, profits, inventions above Christ; and if their *Dagon* fall, if Christ begin to shew his power, and worke upon their *Dagon*, discover, reprove, shame, and offer to cast downe their lusts, and will not suffer these to raigne, they grow very weary of Christ, his presence is uncomfortable: Christ preached in his power ever proves a barthen to the soule where sinne is pleasant and delightfull; he that doth not deny himselfe, denies Christ; he that allowes not Christ a full and uni-

m Gen. 19. 9.

n 1 Sam. 10. 27

f Psal 2.

t 1 Sam. 5. 4.

univerſall dominion, is a great ſtranger to ſelfe-deniall.

Some deny not their *owne wiſedome*, Chriſt reignes not in their underſtanding, they are [u] *wiſe in their owne eyes*, they embrace not Chriſts direction, Chriſt is not in ſtead of eyes unto them, as [w] *Hobab* was to *Moſes* and Iſrael in their journeyes through the wilderneſſe; they aske not counſell of Chriſt, but walke after their owne counſell, they make not their wiſedome to ſtoop to Chriſts wiſedome, and therefore folly dwels with them, Chriſt is not knowne to them; he of all men ſees leaſt of Chriſt, and continues moſt fooliſh that moſt exalts and magnifies his owne knowledge.

4. Sorts non-denyers of themſelves.
1. Self-wiſe.
u Iſa. 5. 21.
w Num. 10. 30.

Some deny not their *owne Wils*, they make not Chriſts will the rule of their will, but ſet up their owne wils to be the rule of Chriſts will, and make their owne will the Law by which they walke, as it was foretold of the King of *Greece*, that he ſhould [x] ſtand up and rule with great dominion, and doe according to his will: ſo it is true of theſe men, they ſtand up againſt Chriſt, and they rule and ſway over Chriſts Lawes, Miniſters, Ordinances, and Offices, and doe all things according to their owne will. In the dayes of *Micah* the Idolater, there was no King in Iſrael, and every man did that which was *right in his owne eyes*: Thus theſe men are without a ſpirituall King, Chriſt doth not reigne in their ſoules, but they doe what is right in their owne eyes, they are [y] *rebellious people, lying children, children that will not heare the Law of the Lord, which ſay to the Seer ſee not, and to the Prophets, propheſie not unto us right things, ſpeake unto us ſmooth things, propheſie to us deceits.* Chriſt hath no kingdome in the ſoule which is ſwayed by vaine deluſion, and carnall counſell.

2. Self-willed.
x Dan. 11. 3. Pſal. 2, 2.
y Iſa. 30. 9, 10.

Some will not deny their *owne affections*, they will not put them under, but ſuffer them to Lord it over Chriſt, Chriſt hath not the preheminence in their feare, truſt, love, joy; but as the Lord ſaid to *Ely*, *thou* [z] *honoureſt thy ſons above me*, ſo theſe men honour their affections and luſts above Chriſt. *Solomon* obſerved in his time [a] *ſervants riding*

Self-luſted.
z 1 Sam. 2. 29.
a Eccl. 7. 10.

on.

on horsebacke, and Princes walking on foot. Euery man may see in these times mens naturall lusts and affections which should like servants be kept under and suppressed, humbled, brought low, and made to walke on foot; yet these are set on horsebacke, exalted, honoured, preferred, and Christ the Prince of peace, and all his ordinances, statutes, and testimonies, which should reigne and rule like Princes in the soule of man, these are made like servants to travell on foot; these are of no esteeme and price with men; these have no rule and sway in the hearts of men: *Herodias* hath preheminence in the heart of [b] *Herod* above the Baptist; a *Swine* is of more esteeme then Christ with the Gaderine. Mans exaltation of his corrupt affections is a foule and shamefull abasement of Christ and his ordinances.

[b] Mar. 6. Mat. 8.

4 Worldly minded.

Some deny not their *worldly profits*; *Jesse* set *David* behind the [d] ewes, many set Christ behind the oxe and the asse; the [e] *farme* and the *wife*, their merchandise and worldly trafficke, they prize the world above Christ, they love this more then they love Christ, the love of the world carries their [f] *heart* farre from Christ, when their bodies draw neare to Christ; the overvaluing of the earth is an undervaluing of Christ; when the world is over sweet and savoury to mens palates, their soules [g] *disrelish* Christ and his ordinances; when the earth is pleasant like a Paradise, Christ and all the meanes of grace are apprehended as a very wildernesse.

[d] 1 Sam. 16. [e] Luk. 14 18. [f] Ezek 33.31. [g] Amos 8.5.

5. Voluptuously affected, and vainly exalted.

Some deny not their *owne pleasures*, but value them above Christ, as *Esau* did a few pottage above his *birthright*; some deny not their pride, but as *Absalom* sought to raigne, though it were to the dishonour and depossall of his father *David* from his throne: so they seeke to magnifie themselves, though to the dishonour of God, and depossall of Christ from his Throne in their hearts; some deny not their owne *Worth* and goodnesse, they are rich and full in their owne opinions, as the man in the Prophet, which dreamed, he *had eaten and was full*; some deny not their owne *superstitions*, they receive for doctrines the commandement

dements of men, they will ſee Chriſt in a glaſſe of their owne framing, learne Chriſt in a ſchoole of their owne erecting, and draw the waters of ſalvation out of a ciſterne of their owne digging; doubtleſſe they are a very ſmall number that have learned the leſſon of ſelf-denyall, queſtionleſſe Chriſt hath ſpirituall and heavenly dominion in the ſoules of few men. Very full of baſe reſpects and purpoſes are the hearts of many that profeſſe Ieſus Chriſt: The Prophet ſpeaks of a day, *Wherein* [h] *ſeven women ſhould take hold of one man, ſaying we will eat our owne bread, and weare our owne apparell, onely let us be called by thy name to take away our reproach.* There is a day now, wherein ſeven, a very great number, take hold of one man Chriſt, by an outward profeſſion; but they will eat their owne bread, and weare their owne apparell, they will find their owne pleaſures, walke in their owne wayes, keep themſelves apparelled with the old man, they will not deny themſelves, they will not put away their old things, and make all things new, they will only be called by the name of Chriſt to take away their reproach, of being reputed Atheiſts and Infidels among men. Many men that profeſſe themſelves Chriſtians doe ſhamefully deny the Lord Ieſus, and are far from the denyall of themſelves, their owne counſels and affections.

[h] Iſa. 4 1.

Chap. V.

IF you demand whence it is, and how it comes to paſſe that men are ſo backward in denying themſelves and their owne ends, and in ſubjecting themſelves and all that they have unto Chriſt. I anſwer of this there are ſeven grounds:

Seven grounds of backwardneſſe in ſelf-denyall.

1. *Mans overvaluing of himſelfe.* Man is very prone to thinke

1. Self-prizing.

thinke of himselfe above that which is convenient, to prid himselfe in his endowments, abilities, to thinke of himselfe as the Queene of *Babylon* did, that he is a [i] *Queene and no Widow*, wise and not ignorant, rich and not poore, full and not empty, holy and not prophane, free and not bound, as *Goliah* [k] prided himselfe in the talnesse of his stature, and bignesse of his armour: so doth man pride himselfe in his naturall, morall, and temporall habiliments and furniture, contrary to the charge of the Apostle, [l] *Man is wise in his conceit*, and will not stoop to wholsome instruction, he thinks himselfe sufficient for himselfe, to guide himselfe, to sustaine himselfe, to make himselfe acceptable unto God. [m] *Esau* thought he had enough, and refused his brothers present: vaine man thinks he hath enough, wisedome, faith, love, holinesse enough; and therefore refuseth the spirituall and heavenly presence of Christ, his ordinances, benefits, graces, and all helps to happinesse; he dreams that he is wise, when he is fooliſh, spirituall, when he is carnal, full when he is empty, like the [n] *Laodicean*; and this disables him to deny himselfe, and subject himselfe to Christ; he that supposeth he hath water enough at home in his owne cisterne, will not goe to his neighbours well. Thoughts of self-sufficiency hinder men from going out of themselves, and comming unto Christ: The Pharisees conceited so highly of their owne wisedome, that they refused Christ and his doctrine; the whole puts not himselfe under the hands of the Physitian to be dieted, lanced, and purged by him.

i Isa. 47.

k 1 Sam. 17.

l Rom. 12 16.

m Gen. 33 9.

n Rev. 3. 17.

2. Overswaying lusts.

2. *The overswaying of corrupt and carnall lusts:* These oversway man, as a Master doth his *servant*, or a King his subject, they rule and reigne within man, and make man their [o] servant; the servant (as S. *Peter* saith) of *corruption*; and as a servant is not his own man, but his Masters, is guided by his Master, minds and intends his Master, seekes the pleasing and profiting of his Master, is bound and cannot enter into the service of another. Thus these men are not their owne men, but the servants of their lusts, moved, led, and guided by their lusts, minding and intending their lusts, seeking to please and profit their lusts, *making provision for the flesh to fulfill the lusts thereof*;

o 2 Pet. 2. 19.

thereof: To these they are bound, and cannot put themselves into Christs service, they cannot take upon them Christs yoake; these oversway man as a *lover* is oversswayed by his *love*: Man is very indulgent to them as *David* to *Absalom*, and as he charged the Captaines of his armies to *deale gently* with the young man *Absalom*: so man is very loath to have his lusts roughly handled; he wishes that all the Prophets would prophesie *smooth things and deceits*; and as the harlot in *Solomon* caused the young man with her much *faire* p *speech to yeeld*, and forced him with the flattering of her lips, so that he went after her as an oxe goeth to the slaughter: Thus these lusts with their flatteries, and fleshly-seeming sweetnesse, and bewitching eloquence doe make the soule yeeld and follow them: and as strange love in a wife takes away her matrimoniall love from her husband, and makes her regardlesse of him, and disobedient to him: Thus the indulgency and love of man to his lusts takes away his q *love from Christ*, makes him regardlesse of Christ, and rebellious against Christ: These lusts oversway man as a *disease* overswayes the *body*, distempers the palate, destroyes the appetite, and makes the meat distastefull and irksome: Thus doe these lusts distemper the soule, and make Christ and his word the bread of life and food of the soule unpleasant, the very *savour of death unto death*. There is no possibility of self-denyall and subjection unto Christ as long as the soule is oversswayed by any carnall lusts; the dominion of sinne, and subjection unto Christ are incompatable, and inconsistent; *Abner* could not serve *David* untill he denied his service and obedience to the house of *Saul*.

p Prov. 7. 21, 22.

q Isa. 4. 4. 1 Ioh. 2. 15.

3. *An inordinate disposition of the heart toward the Creature.* The heart of man is inordinate towards the creature, in his *opinion and judgement* of the creature, judging it to be strong as a mountaine, when it is weake as the sand, to be full as the Sea, when it is empty as a broken cisterne, to be noble and honourable, when it is base and full of thraldome, to be permanent as the Sunne, when it vanisheth like a meteor: The heart of man is inordinate about the

3. Inordinate disposition toward the creature.

the creature, in his *thoughts*, of its filling it selfe with distracting and perplexing thoughts about it, making his bed a bed of thornes whereon he cannot sleep; the heart of man is inordinate about the creature, in his *pursuit* of it, pursuing it as the choisest and most desirable object, in his *trust* in it, building on it as a rocke that never sinketh, in his *love* to it, his heart going after it, as the heart of the adulterer after the harlot, in the *price* he puts upon it, prizing it above Christ, as the men of *Shechem* did the bramble above the vine, in his *sorrow* for the losse of it, as *Micah* grieved as a man undone for the losse of his Idoll, and in the promises he makes unto himselfe from it, promising himselfe like the rich man in the parable, fulnesse of all peace, and contentment from his worldly abundance; and judging of Gods love towards him, according to that outward abundance which God bestowes upon him; the heart of man being thus inordinately disposed towards the creature, he cannot deny the creature, he cannot come fully and freely off from the creature, and submit himselfe to Christs Scepter; the Elders of [r] *Gilead* came not to *Jeptha*, made him not their *head*, untill they saw their owne and Israels weakenesse. Man never comes to Christ, never makes Christ his head, never truly and throughly subjects himselfe to Christ, untill he sees both his owne and the creatures weakenesse, emptinesse, and unworthinesse.

r Iudg. 11.

4. Over-prizing man.

4. An *over-piercing of man.* Man is very prone to overprize man, the favour and countenance of man, the society and fellowship of man, the praise and applause of man: These are chaines and fetters which bind and imbondage man to man, and make man the [s] servant of man, flatterers and admirers of vaine man, companions in evill with sinfull man, inordinate haunters after the approbation and applause of idle man, doing many things contrary to Christ, for the winning and retention of this; he that is ambitious of the favour, fellowship, and praise of men, can never solace and satisfie himselfe with the favour and approbation of Christ; he cannot subject himselfe to Christ, and make

s 2 Cor. 7. 24.

make him in stead of all friends, companions, applauders, and approvers to his soule. What hindered the parents of the blind man from professing Christ, from making mention of Christ having done such a miraculous curtesie to their childe; but their overprizing of man, they [t] *feared the Jewes*, they were loth to displease the Jewes, unwilling to lose their place in the Synagogue among the Jewes. Why did not the Rulers, which with a dogmaticall and historicall faith beleeved in Christ, confesse Christ? why did they not deny all for Christ? why did they not openly professe and exalt Christ? [u] *because of the Pharisees they did not confesse him*, least they should be put out of the Synagogue, for they *loved the praise of men more then the praise of God*. We can never rightly value Christ, till we have learned to sleight and undervalue man, the vaine and empty favour and applause of man. *How* [w] *can ye believe* (saith Christ) how can ye embrace me, dedicate your selves to me, and partake of me: *Which receive honour one of another*, and seeke not the honour which commeth from God onely; the soule never gaines sweet and gracious communion with Christ, which esteemeth and doats on the fellowship of sinfull men. [x] *He that cannot hate father and mother* with a comparative hatred, that cannot reject the fellowship, friendship, and applause of carnall men for Christ, can never come to Christ, never be a true Disciple of Christ, never have the sweet enjoyment of Christ.

5. *A carnall iudging and mistaking of Christ.* Men doe not discerne nor conceive of Christ aright, they *learne not Christ as the* [y] *truth is in him*, they misjudge the knowledge of Christ, esteeming it [z] *foolishnesse*, vaine, idle, unprofitable knowledge, whereas this is [a] *excellent*, and superlative knowledge, transcending all the knowledge and wisedome of the world, as the Sunne the gloe-worme, they discerne not the *love* of Christ any more then the dead doe the warmth of the Sunne, being [b] *alienated* from the life of God, and past feeling, they taste not any sweetnesse, they feele not any comfort in Christs love, whereas his love is sweeter

t Ioh. 9. 22.

u Ioh 12. 42. 43.

w Ioh. 5. 44.

x Luk 14. 26.

5 Mistaking of Christ.

y Eph 4. 21.

z 1 Cor. 2. 14.

a Phil. 3. 8.

b Eph. 4. 19.

sweeter then [c] *wine*, and better then *life*, their soules are not married to Christ, Christ is not brought into the chamber of their hearts, as the bridegroome into the chamber of the bride, but stands afarre off, as a stranger whose love they know not, they discerne not the [d] *beauties* of Christ, they see no comelinesse in him, they doe not see him in his ordinances shining as a Sunne, sweetly and gloriously triumphing as a King; his beauties are hidden from their eyes, they judge of Christ as *Samuel* did of the sonnes of *Jesse*, according to the [e] *outward appearance*, they discerne not the *fulnesse* of Christ, he seemes to them a [f] *dry tree*, their soules never found any satisfaction in him, he is a sealed well whereof they never dranke, and a hidden Manna of whom they did never eat, they discerne not the *dispensations* of Christ, they suppose that he dispenseth nothing but sorrowes, feares, terrours, and anguish to the soules of men, whereas he dispenseth love, peace, comfort, making for them a feast of [g] *fat things*, of marrow, and of wine well refined upon the lees, filling them with all [h] *joy* in beleeving, they discerne not Christs purpose in humbling the soules of his servants, they perceive not how he gives them light in darknesse, how he makes them rejoyce with [i] *joy glorious*, and unspeakable, when they suppose them to be of all men most miserable; they discerne not the *contentments* which Christ giveth to them that lose and leave all for him; they perceive not that [k] *hundred fold* more which Christ giveth them, in bestowing himselfe upon them, being infinitely more to them then all friends, honours, riches, and whatsoever worldly comforts; as the pearle in the parable, was much more to the Merchant then all that he gave, though he gave all that he had for it. Men thus mistaking and misjudging Christ, thinke dishonourably of Christ, esteeme him no better then another [m] *beloved*, no better then gold, silver, honour, the covetous and ambitious mans beloved; and man will never leave much for that wherein he discerneth little, or no worth: we shall never be able to subject our selves to Christ, untill we have rightly learned the worth of Christ; he

[c] Cant. 1. 3.
[d] Isa. 53. 2.
[e] 1 Sam. 16.
[f] Isa. 53. 2.
[g] Isa. 25. 6.
[h] Rom. 15. 13.
[i] 1 Pet. 1. 7, 8.
[k] Mat. 19. 29.
[l] Mat. 13. 46.
[m] Cant. 5. 9.

he that knowes the comfortable dispensations of Christ in the time of Christian suffering, will chuse to live with Christ in the deepest outward misery, rather then live without Christ, in the greatest worldly prosperity, peace and plenty.

6. *A corrupt framing and devising of false Christs, and false wayes to life and peace.* Some frame unto themselves a *carnall Christ*, placing all his worship, and their service in a carnall and bodily attendance upon his ordinances; they thinke it enough to [n] *come and stand before him in his house*, in this they stay and looke no further, they suppose the having of the outward ordinances is the having of Christ; some frame unto themselves a *ceremoniall and superstitious Christ*, embracing the traditions of men, and being very severe and frequent in the observation of humane devises, they blesse themselves as the onely true worshippers of Christ; some frame unto themselves a *licentious Christ*, such a Christ as died to bring redemption to man, but requires no obedience from Man, this is the Libertines Christ, and all these suppose they have Christ when yet they have him not; and as he that is full is loath to beg, and the full stomacke [o] *loatheth* the honey-combe: so these supposing that they have Christ, are full of Christ, though yet they have him not; as he in *Solomon* made himselfe rich when yet he [p] had nothing; they are loath either to deny themselves, or to seeke any further for Christ: He that falsly faines himselfe to have Christ, is of all others most uneasily drawne and wrought home to Christ: The heathen man could say, *Many might have been wise, if they had not already thought themselves wise*; and so many might have Christ, if they were not perswaded they had already gotten Christ.

6. Corrupt devising of false Christs.

n Ier. 7. 10.

o Prov. 27. 7.

p Prov. 13. 7.

7. *Ignorance of the nature and sweetnesse of Christs yoake, and of the comfort of living under the command of Christ.* Men know not how good and pleasant the service of Christ is, how full of joy and contentment the fruition of Christ is; they imagine that Christs yoake is an yron yoake, Christs way a way of thornes, and the day of a Christi-

7. Ignorance of nature of Christs yoke.

as a day of clouds and darkneſſe ; they know not that Chriſts yoake is made q *eaſie* through grace, that his wayes are wayes of r *peace*, and his paths paths of pleaſantneſſe; they know not the *ſ joy and reioycing* ariſing from the having of our converſation in ſimplicity and godly ſincerity ; they ſee not the *Sun of love* that ſhines upon the heads of the righteous, they drinke not of that t *river of comforts* which refresheth the city of the Lord, they feed not upon the u *greene paſtures*, nor taſte of the ſtill waters, by which Chriſt leadeth and paſtureth his flocke ; they never knew the *peace*, confidence, ſecurity ſatisfaction, ſafety and glory derived to the ſoule from the participation of Chriſt, and therefore they will not put their neckes under Chriſts yoake.

q Mat 11.29.
r Prov.3.17.
ſ 2 Cor.1.11.
t Pſal 46 4.
u Pſal 23.2.

Chap. VI.

IF you demand what the evils are which attend the want of ſelf-denyall, and full and through ſubjection unto Chriſt : I anſwer, hence ariſe theſe evils and great inconveniences to the ſoules of men.

Evils ariſing from want of Self-denyall

1. *Uncapableneſſe of Chriſt* : The full veſſell is uncapable of other liquor, the full houſe is uncapable of another dweller, the full ſoule, the ſoule which doth not deny it ſelfe, which is not emptied of all ſelf-ſufficiency, is uncapable of Chriſt, as long ſaith the Apoſtle, w as the husband liveth, the wife is bound to the law of her husband, and ſhe cannot marry another, when her husband is dead ſhe is free to marry whom ſhe will : As long as the creature liveth, as long as opinion of ſelf-ſufficiency or any other luſt doth live, and beare ſway in the heart of man ; Man is bound to the law of the creature, and his owne luſt, he is under the power and authority of the creature, and his

1. Uncapablenes of Chriſt.

w Rom.7 3,4.

luſt, and he cannot marry his ſoule to Chriſt; but if the creature be dead, if the *world* be [x] *crucified* unto him, and he to the world, if he hath crucified the fleſh with the affections thereof, then he is free to marry himſelfe to Chriſt, then he is capable of Chriſt. Chriſt hath no gracious being where there is no true and through ſelf-denyall; that ſoule alone which is truly humble is Chriſts dwelling.

x Gal.6.14. Gal 5.24.

2. *Alienation and eſtrangement from all the benefits and comforts flowing from Chriſt.* The Subject which exalts himſelfe, and denyes obedience to his Soveraigne, deprives himſelfe of all the prerogatives which the King grants unto his loyall people: He that exalts himſelfe with an opinion of his owne worth, or ſets up the creature in the roome of Chriſt, and will not vaile and bow to Chriſt, excludes himſelfe from all the comforts of Chriſt: He is eſtranged from the *knowledge* of Chriſt, as a diſeaſed eye from the light of the Sunne, from the *love* of Chriſt, as a harlot from the love of her husband, from the [y] *faith* of Chriſt, as the houſe builded upon the ſand was eſtranged from the rocke, from the *communion* and fellowſhip of Chriſt, as *Joab* exalting *Adoniah* into the Throne, was excluded from communion with [z] *Solomon*: ſo man exalting the creature, or any luſt into the heart, the Throne of Chriſt loſeth all communion with Chriſt; he that denyes not himſelfe receives nothing of Chriſt, he receives not Chriſt as a *Prophet* inſtructing, he is ſtill in darkneſſe and in the ſhadow of death, he receives not Chriſt as a *King*, to raigne and rule over him, he feeles nothing of Chriſts kingdome within him, he receives not Chriſt as a *Prieſt*; he knowes not the vertue of Chriſts death in the death of his ſinne, he is ſtill in his ſinne without juſtification. *Adam* preferring the perſwaſion of his wife, above the commandement of God, loſt all his communion with God, and was excluded from the Tree of Life. Man exalting any thing [a] *above Chriſt* excludes himſelfe from God and Chriſt.

2. Alienation from the benefits and comforts of Chriſt.

y Ioh.5.14.

z 1 King.1.

a Luk 14.26, 27.

3. *Vanity, emptineſſe, hallowneſſe of profeſſion of Chriſt, and*

3. Emptineſſe and hallowneſſe of profeſſion.

attendance upon the ordinances. The profession of Christ without self-denyall, and full subjection under Christ, is nothing worth; a tree of leaves without fruit, like that in the Gospell, whose end was accursed. *Joab* exalting *Adonijah* fled in vaine to the hornes of the Altar, he was there slaine; Man exalting himselfe, or any thing else above Christ, flyes in vaine to the ordinances of God, to the outward profession of Christ; *Herods* hearing the *Baptist*, and doing many things, stood him in no stead, exalting *Herodias* in his heart; the *Philistines* exalting *Dagon*, had no benefit by the Arke, they were the more plagued for the presence of it. Mans very profession of Christ turnes to the increase of his condemnation, not throughly subjecting himselfe to Christs dominion.

4. Abasement under the creature.

4. *Subiection, abasement, and thraldome under the creature, and his owne sinfull flesh.* They that dreame of liberty by refusing to take the yoake of Christ upon them, in stead of freedome meet with thraldome: The Apostle saith of false Prophets, while they promise others liberty, themselves are the [b] servants of corruption; such false Prophets are these men to their owne soules, for whiles they promise themselves liberty, they make themselves the servants of the creature, and of their owne lusts, for *of whom a man is overcome of the same is he brought in bondage.* The Lord sometime threatened Israel, because they would *not serve him, they should serve their enemies*; they that deny holy and cheerfull service to the Lord Jesus, make themselves miserable and wretched slaves to the creatures, and many base affections; Man ever makes that a Lord and Master over him, which he will not deny to make himselfe Christs servant; the service of Christ is spirituall freedome; the denyall of obedience to Christ is accursed thraldome.

[b] 2 Pet. 3.

5. Annihilatiō of the fruit of Christs death.

5. *Annihilation of the fruit and benefit of Christs death.* A ransome is paid in vaine for him that will not put off his fetters, and come forth of the house of bondage: Christs death without self-denyall is no way beneficiall; he that puts not off his lusts as fetters, and comes off from the world

world as from a houſe of bondage, hath no benefit by the ranſome which Chriſt hath given: *For this* [c] *end* (ſaith Saint *Paul*) *hath Chriſt dyed, that we that live ſhould live no more unto our ſelves but unto Chriſt Who died for us.*

[c] 2 Cor. 5. 15.

6. *Deprivation of the heavenly fruit, and ſoule-refreſhing comfort of the ordinances of God, and labours of Gods Miniſters.* The reſerving of one moate in the eye, fruſtrates the ſhining of the Sunne; the allowing of thornes in the field makes the ſowing of the ſeed fruitleſſe; the Word, Sacrament, Miniſters can doe you no good, unleſſe you will deny your ſelves, and reſigne your ſelves wholly unto Chriſt; [d] *Jonah* being kept in the ſhip, the mariners rowed in vaine, they could not bring the ſhip to the ſhoare; without an univerſall ſelf-denyall, the Miniſter cannot bring the ſoule to Chriſt, he cannot wave and worke it into the haven of everlaſting peace.

6. Deprivation of the fruit of Gods Ordinances.

[d] Ionah 1.

7. *The loſſe which attends the want of ſelf-denyall and ſubiection unto Chriſt.* *Achan* exalted the golden wedge and Babyloniſh garment in his heart, and thereby loſed both that and all his ſubſtance with his life; *Adam* overprized the fruit of the forbidden tree, and eat of it againſt Gods precept, and thereby loſt both the tree and all the garden. That which man gaines with Chriſts diſhonour, and with the neglect of Chriſt, proves mans greateſt loſſe; ſoule-loſing is the fruit of ſelf-ſeeking; they that *ſeeke their owne things*, and not the things which are Jeſus Chriſts, loſe both their owne things, and the things which are Jeſus Chriſts. *He* (ſaith Chriſt) *that will ſave his life*, that is, by denying Chriſt, by preferring man above Chriſt, that man *ſhall loſe his life*: ſo he that will ſave his goods, his credit, his peace among men, with the neglect of Chriſt, by ſhunning the croſſe of Chriſt; that man ſhall loſe *his goods*, the comfort of them, *he ſhall eat the bread of ſorrowes*; he ſhall loſe his *credit* with men, he ſhall be a ſlave to men, he ſhall be reputed vile in the eyes of men, they ſhall no more eſteeme him then the High-Prieſts did *Judas*: He ſhall loſe his *peace* with men, who will truſt him, or have communion with him, that proves unfaithfull to

7. Loſſes waiting on the want of ſelf-denyall.

his God; *in the midst of his sufficiency he shall be in straights, every hand of the wicked shall be upon him, and all darknesse shall be hid in his secret places*, everlasting confusion shall be his last portion: The gaine of all is a very fearefull losse to him that for gaine doth lose Christ: He that for worldly honours, and outward riches denies and loses the Lord Jesus, is the most poore, base, and contemptible of all persons.

e Mar. 9. 34, 35.

8. Apostacy from Christ.

8 *Apostacy and falling away from Christ.* He that cannot throughly deny himselfe, and all things else for Christ, he will never hold out with Christ; he will fall a lusting after his old wayes, as the Israelites did after the onyons and garlicke of Egypt, retaining still his corrupt and carnall nature, he will returne like the sow to his wallowing in the mire; when trouble and affliction comes, he will repine and wish himselfe in his former estate, as the Israelites repined at the red Sea, and wished they had tarried in Egypt: He that began to build in the parable, and considered not the cost before hand left off with shame: He that takes upon him the profession of Christ, and considers not what it will cost him, resolves not to deny all, to leave all, to suffer all, and to content himselfe with Christ alone, can never hold out with Christ to the end: A horse of unsound feet may travell well a few miles, but at length his feet faile him, and he can travell no further; a rotten vessell may row speedily upon the Seas for some houres, but as soone as a storme ariseth the ship sinketh: Thus man of a rotten and unsound heart may make a glorious profession, be very zealous for a season, but not having throughly denyed himselfe, he *faints and* f *falls away*, he makes shipwracke of faith and a good conscience at length.

f Iob. 4. 66. Luk 14 23. Mat. 13. 21.

9. Christs rejection of such

9. *Christs deny all, and reiection of such as will not deny themselves for him and his sake*: *He* (saith Christ) *that shall deny me before men, him will I deny before my Father Which is in Heaven.* He that shall deny Christ in his *Gospell*, refusing to attend and embrace it; in his *Ministers*, refusing them and their doctrines; in his *members*, denying

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ing love and fellowſhip to them; in his *offices*, refuſing to heare him as a Prophet, to obey him as a King, and to reſt upon him as a Prieſt, and Mediator for ſalvation: He that ſhall deny Chriſt in his *promiſes*, refuſing to beleeve them, or in his *precepts*, neglecting to obſerve them; he that ſhall deny him in his *underſtanding*, not caring for the knowledge of Chriſt; in his *will*, not chuſing and taking Chriſt unto himſelfe; in his *imagination*, not delighting in the thought of Chriſt; in his *affections*, not fearing, truſting, loving, and rejoycing in Chriſt: He that ſhall deny him *before men*, for the feare of mens diſpleaſure, or gaine of mens favour, *him will Chriſt deny*; he will deny him his bleſſed *preſence*, and power in his ordinances, *audience* to his prayers, *deliverance* in his diſtreſſes, *peace* in his conſcience, *pardon* of his ſinnes, *juſtification* in the ſight of God, and at the *laſt day* before the face of his Father, in the preſence of all men and Angels, he will deny them to be his, he will not offer them unto God as his owne; very fearefull is their eſtate that want ſelf-denyall, if Chriſt deny us, who but the Devill will acknowledge them, what more diſhonourable and diſcomfortable to a childe, then to be denyed of his father, or to a wife then to be denyed of her husband. It is the greateſt diſhonour and ſhame of a man, profeſſing himſelfe a Chriſtian, to be denyed of Chriſt. Better deny our ſelves and all the world now then be denyed of Chriſt at the laſt.

a Tim. 2. 13.

CHAP. VII.

THis muſt therefore perſwade us to worke our hearts to a full and through denyall of our ſelves, to a hearty, free, and effectuall ſubjection of our ſelves to Chriſt; as g *Abraham* left his kindred, habitation, countrey, and all, and followed the Lord, going whither the Lord commanded him: ſo let us leave all that is moſt neare, and deare,

1. Perſwading Self-denyall.

g Gen. 12.

most pleasant and profitable, and follow the Lord Jesus, doing whatsoever he should enjoyne us: As *Moses* left the Court of *Pharaoh*, refused to be *called the sonne of Pharaohs daughter*, and chose rather to endure affliction with the people of God, then to enjoy the pleasures of sinne for a season. Thus let us leave the world, refuse to be called the sonnes and daughters, friends and favourites of the earth, and of the prophane men thereof; and let us chuse rather to endure affliction, reproach, disgrace, and any thing with Christ, in the service of Christ, in the enjoyment of Christ, rather then enjoy all the pleasures, riches, honours, and comforts of the world without Christ: Let us take heed with *Paul* that we be not brought under the *power* of any creature, or of any lust whatsoever: Let us see that our denyall be not 1. a *naturall, morall, or superstitious denyall*, as some heathen have, and many Papists doe, in many things deny themselves; but let our denyall be a spirituall denyall, arising from a principle of grace within, inabling us to reigne and rule over our affections, to forsake and renounce the motions of our owne corrupt will and reason, putting all in subjection under Christ, that Christ alone may raigne in our soules. 2. Let not our denyall be a *forced and constrained denyall*; as a Mariner in a storme casts away his goods, which yet he loves very well; but let it be a voluntary and free denyall, arising from the hatred and detestation of what doth oppose Christs kingdome in our soules; as *Amnon hated Thamar and thrust her from him*; and also from unfained love to Christ, as the bride in love to the bridegroome, leaves her fathers house, to live with and enjoy the bridegroome. 3. Let not our denyall be *partiall and halting*; as *Saul* slew some of the cattell, and spared others; but let it be universall, he that doth not deny all truly, denyes none; as *Joshuah* put downe all the Kings of *Canaan*, so depose all, leave nothing in the soule to exalt it selfe against Christ, to lift up it selfe above Christ. 4. Let not our denyall be *temporary and vanishing*; as a bulrush that bowes downe the head for a day; as a sicke man denyes himselfe many dainties during his sick-

b Heb. 11.

i 1 Cor. 6. 12.

1 Kinds and qualifications of Self-denyall.

1. Spirituall.

2. Voluntary.

3. Universall.

4. Continuall.

ſickneſſe, and no longer; but let it be continuall and conſtant, grow in it; a man once dead lives no more, but daily rots and conſumes away in his grave. Thus the world and ſinne being once denied, once crucified, muſt live no more, but daily decay and dye within us.

Subjection joined to Self-denyall with the qualifications.

And let us not only deny our ſelves, but to our ſelf-denyall joyne ſubjection unto Chriſt, proſtrate all under Chriſt; and to him let us ſubject our ſelves *holily*, with obedience out of a *pure heart*, being holy in all manner of converſation, as he that hath called us is holy. 2. *Cordially*, obeying from the *heart root* the forme of doctrine delivered us, able to ſay with the Pſalmiſt, *thy Law O Lord is in my heart*, I delight to doe thy will. 3. *Fully*, let us not indent with Chriſt as *Pharaoh* did with *Joſeph*, reſerving chiefly the Throne unto himſelfe; but let us put all under Chriſt, let Chriſt reigne over all, in our underſtandings as a Prophet enlightening us, in our wils as a King commanding us, in our affections, as a Prieſt mortifying us, in our love, as a husband marrying us, let the whole man be ſubject unto whole Chriſt. And 4. *Perpetually*, let there be no end of Chriſts kingdome, let his kingdome in our ſoules like the houſe of *David* in Iſrael grow ſtronger and ſtronger. And the better to induce us thus to deny our ſelves, and to put all under Chriſt. Looke upon,

1. Holily.
2. Cordially.
3. Fully.
4. Perpetually.

Inducements to Self-denyall

1. The *intereſt which Chriſt hath in a Chriſtian*, as a *workman* in his workmanſhip, for we are the *workmanſhip of God in Chriſt created unto good works*; as a *ranſomer* in the redeemed, he hath bought us with a price; as a *dweller* in his houſe, he dwelleth in our hearts by faith; as a *doner* in his gift, we are given unto him of God by eternall election, and by effectuall vocation; Chriſts intereſt in us doth challenge full obedience from us, none hath ſuch claime and title to us, none ſhould have ſuch ſervice and ſubjection from us.

1. Chriſts intereſt in a Chriſtian.

2. The *relation between us and Chriſt*, a relation of King and people, husband and wife, ſhepheard and flocke, head and

2. Relation to Chriſt.

and members, in all which we may reade, as in lively characters the duty of selfe-denyall and obedience.

3. Subjection of all things under Christ.

3. The *subjection and putting of all things under Christ*: He hath all power both in heaven and earth, he is made the head over all things to the Church, all is Christs servant: It is a great wrong to the Master of the house, to draw away the service and obedience of his servant from him, to exalt his servant above him: The withholding of any thing from the service of Christ, the setting up of any thing in the roome of Christ is a great dishonour to Christ.

4. Abuse of things not made serviceable to Christ.

4. *The abuse of all things which are here made subiect and serviceable unto Christ.* There is in every thing a power and a disposition to doe some service to Christ, to worke to the exaltation of Christ, they are all made for this end and use, they have an energy and inclination hereunto; there is in all the implements of a house an artificiall aptitude to doe some service to the Master of the house; there is in all the things of the little house of man, and in this great house of the world a virtuall aptitude to doe some service to Christ, the Master of this house. [k] *all things* (saith the Apostle) *are of him*, by creation, *through him*, by preservation, *and to him*, in their service, use, and application, and whatsoever man hath which he doth not put under Christ, which he doth not use as an instrument of Christs glory, he doth abuse it, the gold and silver, lands and livings, art and learning, friends and acquaintance, understanding, will, memory, affections, speech, or whatsoever else man hath; he doth abuse and prophane it, he doth divert and turne it from its true and proper inclination, end, and appointment, when he doth not glorifie Christ with it. Know you not (saith the Apostle) that *your bodies are the members of Christ*, shall I then take the members of Christ, and make them the members of an harlot, God forbid. Thus know we not that that all the faculties of our soules, all the members of our bodies, and all things else, are the gifts and creatures of Christ, shall we then take the

k Rom. 11. 36.

the gifts and creatures of Christ, and use them against, and not for Christ, God forbid.

5. The *sweet and heavenly comforts arising to the soule, from a through self-denyall, and full subiection unto Christ.* Hence ariseth the comfort of *liberty* and freedome from the servitude of the creature, and of every sinfull lust, ministring matter of greater joy to the soule, then Israel had, to see themselves freed from *Pharaoh*, and the burthens of Egypt. Hence ariseth the comfort of the *evidence* of grace, by this man knowes the holy and gracious worke of God: Now he can give *thanks to God the Father, for that he hath made him meet to be partaker of the inheritance of the Saints in light, and hath delivered him from the power of darknesse, and translated him into the kingdome of his deare Sonne:* Now he can with joy say with the Psalmist, *come and I will shew what the Lord hath done for my soule.* Hence ariseth the comfort of *alacrity* and cheerfulnesse in the service, now the heart is enlarged, and man can runne the way of Gods commandements, now he commeth forth like the Sun, and rejoyceth like a mighty man to run his race. Hence springeth the joy of *love* to Christ, now the objects of all corrupt and base love are removed, and Christ is become the sole object of the soules love, and now it delights it selfe in Christ, as the bride in the bridegroome. Hence commeth the comfort of *Christs power and presence*, now he is discerned reigning in the soule as a *Prince of peace* in his Throne, subduing all corrupt and carnall lusts, as *Joshuah* subdued the Amalekites, driving Satan from the soule of man, as the Gibeonites discerned *Joshuah* driving away the Amoritish Princes; now he is discerned dispelling all *blindnesse* and errour from the understanding, as the Sunne dispelleth darknesse from the eye; now he is discerned *binding up* the broken heart, and healing the wounded conscience, as the sicke discerneth the Physitian healing his disease; now he is discerned *pacifying* and quieting the troubled and perplexed soule, as the Disciples discerned him appeasing and calming the stormy tempest; now he is discerned *powring* in the spirituall oyle of

5 Comforts rising from Self-denyall.

of heavenly consolation into the soule, as the wounded man in the parable discerned the *Samaritan* powring oyle into his wounds; now he is discerned feasting, cheering, and ministring the sence of his love to the heart, as the Spouse in *Solomon* discerned the bridegroome in the banquetting house, spreading his love over her as a banner; and this ministers matter of sweet and singular comfort; and hence ariseth the comfort of *sweet and gracious communion with God*, the Lord *dwels with the humble.* The more man goes out of himselfe, the nearer he commeth unto God, the more man is emptied of himselfe, the more he enjoyes of God. Very sweet and manifold is the consolation which the soule derives from holy and gracious selfe-denyall.

6. Mitigation of disasters.

6. The *mitigation and sweetning of all disasters.* Self-denyall in all troubles, tryals, losses, and temptations is to the soule, like the honey-combe in the belly of the Lyon unto *Sampson*; a blessed sweetner of them, affliction is ever so much the lesse burthensome, by how much the more perfect man is in the worke of self-denyall: He that truly and throughly denyes himselfe, puts a low price upon all outward abilities, and can *take the spoyling of his goods ioyfully*; he sees and feeles the good of afflictions, and can readily receive them, as a wise patient a bitter purgation, and quietly beare them, as an Oxe the yoake, that is accustomed thereunto; he can sing with *Paul* in the prison; he can walke comfortably in them, as the three children in the fiery furnace; he can rejoyce with *ioy glorious and unspeakable*, that he is accounted worthy to suffer for the cause of Christ. The want of self-denyall makes affliction a most insupportable burthen.

7. Contentatiõ i1 all estates.

7. The *Contentation which Self-denyall ministers With the least earthly portion and possession.* He that can deny himselfe, knowes how to want, and how to abound, and to be content in every state; the humble man possesseth Christ, and in possessing him possesseth all things; there is more in a holy mans little, then in a carnall mans great abundance. God proportions his thirst accordingly.

CHAP.

CHAP. VIII.

SEeing this self-denyall is a worke so necessary, so excellent, of such great profit, so rare, and few partakers of it, it may be demanded how a man may discerne it, and assuredly know himselfe to have attained to it? Whereunto I answer, that Christian, gracious, and true selfe-denyall may bee discerned by these ensuing markes or characters:

Characters of Self-denyall 1. Captivation of Self-reason. *l* Rom. 12. 16.

1. *Captivation of a mans owne reason, wisedome, and will:* Self-denyall emptieth man of self-wisedome and self-wil: He that denyes himself *is not wise in his owne eyes*, or wise in himselfe, but all his wisedome is in Christ, he hath a very low opinion of his owne understanding, he reputes his owne wisedome to be folly, his owne knowledge to be ignorance, his owne reason to be blind and carnall; he complaines, abaseth, and shames himselfe before the Lord for his ignorance; he confesseth and saith with *Agur*, *surely* [m] *I am more brutish then any man, and have not the understanding of a man.* I neither learned wisedome, nor have the knowledge of the holy. He that abounds most in saving knowledge, is most sensible of his ignorance, and hath the lowest opinion of his owne wisedome: The more a man is taught of God, the more he sees his ignorance of God; he that hath high thoughts of his owne understanding is far from the least and weakest beginnings of Christian learning; he never truly learned Christ in the Gospell that hath not denyed his owne humane reason. When the Sun appeareth and sends his light into the house, the light of the candle which lightened the house before the dawning of the day goeth out and appeares as no light; when Christ the *Sunne of Righteousnesse* shineth into the heart, then mans humane reason, and the wisedome of the flesh (the only light of the soule before the dawning and appearance of Christ there) goeth out, and is lookt upon as darknesse

m Prov. 30. 2, 3.

it

it selfe; and Christ is made the only guide and counsellor of the soule; the eye thereof receiveth all its light from Christ shining in the Gospell. Carnall wisedome [n] *puffeth up*, saving knowledge humbleth: *In much* [o] *wisedome* (saith *Solomon*) *is much griefe, and he that increaseth knowledge increaseth sorrow*; because the more man knows, the more he sees amisse: Thus the more a man increaseth in the knowledge of Christ, the more he sees amisse in himselfe, the more he is grieved for his owne ignorance and corruption; true wisedome is ever accompanied with godly sorrow, and self-denyall; and self-denyall [p] *casteth downe imaginations* or carnall reasonings, *and every high thing that exalteth it selfe against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ.* Self-denyall makes him that formerly seemed to be [q] *Wise in this World*, according to the opinion of the world, dreaming of a sufficiency of wisedome in himselfe to guide himselfe, making himselfe his owne counsellor and instructer: Self-denyall maketh such a one to *become a foole*, by reputing his owne wisedome, ignorance, his owne knowledge foolishnesse, by rejecting his owne understanding, as an empty lamp wherein is no light, by distrusting his owne reason, as a blind guide, by resigning himselfe wholly unto Christ, as a scholler to the teacher, to be taught by him; by depending solely upon Christ, as a traveller upon the guide, to be directed by Christ, by placing all his wisedome, in being teachable and obedient to Christs doctrine: Man must be emptied of his owne reason, that will be filled with Christs wisedome; he must renounce his owne will that will have the will of God to rule over him; he that denies himselfe makes Christs wisedome, his wisedome to guide him, and Christs will the rule of his owne will, to sway and command him.

n 1 Cor 8.1,2.
o Eccl 1.18.
p 2 Cor. 10 5.
q 1 Cor. 3.18.

2. *Cessation from mans owne selfe.* He that denyes himselfe ceaseth from himselfe; he ceaseth from his *owne* [r] *Wisedome*, from his opinion of it, from his subjection under it, from his being guided by it; he ceaseth from his *owne will*, from the sinfull bent and inclination of it, from the carnall objects

2. Cessation from mans selfe.
r Prov. 3.4.

objects which it chuſeth, and from the corrupt dictates which it preſcribeth; he deſires not the doing of his owne but of Gods will, as a ſervant ceaſeth from his owne, and doth his Maſters will; he is borne of God, and the motion and inclination of his will is towards God, as the motion of the rivers is towards the Sea, *the Law of God is in his heart*, by knowledge and underſtanding, by meditation and affection, by inſcription and dominion, and *he delights to doe the will of the Lord*; he ceaſeth from his *owne imaginations*, his thoughts are not high thoughts, carnall thoughts, worldly thoughts, vaine thoughts, but his thoughts are holy thoughts of God, low thoughts of himſelfe, hatefull thoughts of ſinne, joyfull thoughts of Chriſt, and ſweet and pleaſant thoughts of the word of God, ſleight and weake thoughts of the world. *The meditation of the Lord is ſweet unto him, and the Law of the Lord is his meditation all the day long*; he ceaſeth from his *owne affections*, he hath crucified the fleſh with the [t] *affections thereof*; he doth not truſt in himſelfe, but in the Lord, he is no ſelf-lover, but an unfained lover of the Lord Jeſus, he doth not rejoyce in himſelfe, but in Chriſt; he ceaſeth from his *owne pleaſure*, he doth *not* [u] *live in pleaſures*, making proviſion for the fleſh to fulfill the luſts thereof; he is no lover, no follower of corrupt and carnall pleaſures; he chuſeth rather to *endure affliction* with the people of God, then to *enioy the* [w] *pleaſures of ſin for a ſeaſon*, ſinfull pleaſures are more bitter and diſtaſtefull then any affliction to the ſoule which hath attained Chriſtian ſelf-denyall; he ceaſeth from his *owne applauſe* among men, he is [x] *not deſirous of vaine glory*, he is not affected and tickled with the ſounding of the trumpet of mens praiſes, he ſeeketh not the praiſe which comes from men, but that which comes from God: The more perfection man attaines in this gracious worke of ſelfe-denyall, the leſſe he regards mans commendation: He that denyes himſelfe reputes the teſtimony and approbation of God to be honour enough; he ceaſeth from his *owne profit*, he ſeeks not his *owne things*, but the *things which are Chriſts*: He that denyes himſelfe, reputes it his choiſeſt riches

Iſa. 58. 13.

t Gal. 5. 24.

u Iam 5. 5.

w Heb. 11. 25.

x Gal. 5. 26.

riches to glorifie Christ by his service; he esteemes these labours of his most profitable which prove most advantagious and beneficiall to Gods Church and children, not *seeking* y *his owne profit*, but the Prophet of many, that they may be saved: He that denyes himselfe is well pleased to be temporally poore, that he may thereby make others spiritually rich. A humble and gracious man reputes it a greater gaine to gaine a soule to God, then to gaine the fulnesse of the world to himselfe. Lastly, he ceaseth from *his* z *owne workes*, from his owne carnall and sinfull works, from his owne proud and ambitious works, from his owne greedy and covetous works; he ceaseth from these, as a traveller from a false path, as Israel ceased from *Pharaohs* worke, so doth he from the works of sinne, Satan, and the world, he is no longer their servant; he that denyes himselfe, serves not himselfe but the Lord; Christ is his high and great Master; him he serves, and to his honour he referres all his service: The glorifying of the Lord Jesus is the supreame end of a good mans undertakings, and the crowne of a true Christians labours.

y 2 Cor. 10. 33.

z Heb. 4. 10.

3 Application of mans selfe to Christ.

3, *Full, free, and ready application of mans selfe to Christ.* He that denyes himselfe, resigneth himselfe wholly into the hands of Christ, as a *scholler* to the teacher to learne of Christ, as a *traveller* to the guide, to be directed by Christ, as a *servant* to the Master, to worke and serve for Christ, as a *souldier* to the Generall, to fight for Christ, as a *subiect* to the King, to receive Christs lawes, and seeke Christs honour, as a *bride* to the bridegroome, to dwell with Christ, to love and delight himselfe in Christ: a *He that hath suffered in the flesh* (saith Saint *Peter*) by mortification of his lusts, by abnegation and denyall of himselfe, *he hath ceased from sinne*; from the life and power of sinne, from the love and pleasure of sinne, and from the trade and practise of sinne, as a man that hath suffered death in the flesh, ceaseth from his former life, love, pleasure, and worke; and he thus ceaseth from sinne, *that he may no longer live the rest of his time in the flesh to the lusts of men, but to the will of God*; he is no longer conformable to the sinfull example

a 1 Pet 4. 1, 2

ample of men, a follower of the luſts of men, a ſervant of corruption; but being crucified to theſe, he lives to the will of God, receiving all direction from it, every way obſequious to it, wholly applying himſelfe to this one thing, even to pleaſe God: Self-denyall takes a man off from himſelfe and the world, and puts him wholly under God, and ſets him fully and effectually upon the worke of God: This is ſometimes termed *a* [b] *yeelding up of our ſelves to God*, as a ſacrifice to be wholly ſpent in the Lords ſervice; ſometimes [c] *giving of our ſelves to the Lord*, as a wife gives her ſelfe to the husband; and ſometimes *a* [d] *living unto Chriſt, and a* [e] *bringing forth of fruit* unto the Lord; and all this is to expreſſe their full application of themſelves unto Chriſt, who truly deny themſelves; and this is that which Chriſt cals a [f] *following of him*, and makes it a concomitant of ſelf-denyall, to follow him in his doctrine as a Diſciple, in his precepts as a ſervant, in his promiſes as a beleever, in his ſufferings as an imitator: Self-denyall makes a man embrace Chriſt, as the *Pilate* to guide him, as the *King* to command him, as the *rocke* to ſuſtaine him, and only *fountaine* to miniſter all fulneſſe to him; and cauſes a man alſo to apply himſelfe againe wholly to Chriſt, to the *wiſedome* of Chriſt to be guided by it, to the *authority* of Chriſt to obey him, to the *truth* of Chriſt to beleeve in him, to the *al-ſufficiency* of Chriſt to be filled with all ſpirituall and heavenly fulneſſe. He applyes himſelfe to Chriſt in his *underſtanding*, to know Chriſt, in his *will* to chuſe and embrace Chriſt, in his *thoughts* to meditate upon Chriſt, in his *feare* to ſerve and honour Chriſt, in his *faith* to truſt and depend upon Chriſt, in his *love* to affect Chriſt, in his *ioy* to delight in Chriſt, in his *deſires* to long after Chriſt, in his *endeavours* to exalt Chriſt, in all his *poſſeſſions*, abilities, and endowments to make them ſerviceable unto Chriſt; he applyes himſelfe to the *ordinances* of Chriſt, as to a light guiding, food feeding, and phyſicke healing his ſoule; to the *precepts* of Chriſt as to the rule directing him, and to the *promiſes* of Chriſt as to the ſtaffe ſuſtaining him. Mans full application of himſelfe to Chriſt, doth

b Rom. 12. 1.
c 2 Cor. 8. 3.
d 2 Cor. 5. 15
e Rom. 7. 4.
f Mat. 16. 24.

minister cleare and comfortable evidence of mans denyall of himselfe for Christ.

4. Ascribing of all to the grace of God.

4. *The humble and hearty ascribing of all the good which is in man, or done by man unto the grace of God.* He that denyes himselfe translates the doing of all that good which he doth from himselfe unto God, as the proper Authour thereof; he puts all from himselfe, as being nothing in himselfe, and ascribes all to God as to the fountaine whence all grace flowes, as to the almighty hand by which all good is accomplished: He acknowledgeth his owne *insufficiency* without God, as the cisterne is insufficient to minister water without the fountaine, and the branch to beare any fruit without the root, or the toole to worke without the hand: Self-denyall abaseth man and the abilities of man, and exalteth God and his grace. A humble man will not endure the glory of any thing to be ascribed to himselfe, but referres all to God and Christ, and strives to raise the eyes and hearts of men to God and his grace. *Paul* and *Barnabas* perceiving the men of *Lystra* had too high thoughts of them, reputing them as Gods when they were but the Lords instruments, *they* [b] *rent their cloathes, and ran in among the people, crying out, and saying, Why doe ye these things, We also are men of like passions with you, and preach that ye should turne from these vanities to the living God.* The immoderate honouring of men is a great dishonouring of God; a humble and gracious man is not so much displeased to heare himselfe unjustly traduced, as to see himselfe inordinately magnified; he that doth deny himselfe that he may exalt God, cannot but much grieve to see himselfe by the applause of vaine men set in the roome of God, and made a dishonourer of God: It is questionlesse the study of him who sees his owne vilenesse, emptinesse, and unworthinesse, to make the name of God glorious; he is very willing and ready to be abased, that God may be the more glorified. When God hath made him the instrument of any excellent worke, he is jealous of being deified and idolized; and therefore saith with *Peter*, Why [i] *marvell ye at this, or why looke ye so earnestly on us,*

2 Cor. 3. 5.

b Act. 14. 14, 15.

i Act. 3. 12, 13, 16.

us, as though by our owne power or holineſſe we had done this: The God of *Abraham*, *Iſaac*, and *Jacob*, hath glorified his ſonne Jeſus, and his name through faith in his name hath done this thing: Be he never ſo well qualified and fitted for the worke of the Lord, yet as the Lord ſaid of Iſrael, ſo he conceives of himſelf, that without the Lord his [k] *ſtrength is to ſit ſtill.* He that is moſt fully furniſhed with ſpirituall abilities, is moſt ſenſible of his owne emptineſſe, moſt free and ready in the magnifying of God, and his grace. Who more eminent then *Paul* for his gracious and miniſteriall endowments? yet who more effectuall in ſelf-denyall, and in the exaltation of the grace of God? [l] *Are ye not carnall* (ſaith he) *and walke as men*; for while one ſaith I am *Paul*, and another I am of *Apollo*, are ye not carnall, who then is *Paul*, and who is *Apollo*, but *Miniſters*, ſervants and not Lords, inſtruments and not ſupreame agents, *by whom ye believed as God gave to every man.* I have planted, *Apollo* watered, but God gave the increaſe: ſo then neither is he that planteth *any thing*, neither he that watereth, not any thing, of no ability, of no efficacy of themſelves, but God that giveth the increaſe: The choiſeſt inſtruments prove unprofitable without the hand of God aſſiſting: The ſoule which knowes and feeles its dependancy upon God, cannot but referre the fruit and worth of all its labours to the grace of God. There was not a greater borne of woman then the Baptiſt, he farre ſurpaſſed all the Prophets, yet how low doth he abaſe himſelfe, to exalt Chriſt, how freely doth he referre the whole efficacy of his miniſtery to the grace of Chriſt. *I indeed* (ſaith he) *baptize with water unto repentance, but there is one that commeth after me is mightier then I, whoſe ſhooes I am not worthy to beare*, he ſhall baptize you with the Holy-Ghoſt, and with fire. He that hath low thoughts of the grace of God, and high thoughts of his owne abilities, is far from the ſelf-denyall which is proper to Gods children.

[k] Iſa. 31. 7.

[l] 1 Cor. 3. 3, 4, 5

5. *A low prizing and Chriſtian undervaluing of manſelfe, and all things elſe in compariſon of Chriſt.* He that denyes

himselfe, looks upon himselfe as a [m] *crucified man*: In a crucified man there is no beauty, no dignity, no excellency to be seene, no pleasure to be taken: He that denyes himselfe sees no beauty, no worth, no excellency in himselfe, he taketh no pleasure, no delight in himselfe; he looks on his owne flesh as on an *empty* [n] *house*, wherein dwelleth no good thing, he is [o] *dead with Christ*, for the mortification of his flesh, for his low opinion and denyall of himselfe; he is [p] *crucified to the world*, willingly contented for Christs sake to have no honour, no favour, no esteeme among the men of the world; as a crucified man hath no place, no authority, no esteeme in the world; he is willing to be traduced, reproached, and rejected of the world, for the love he hath to Christ, as a crucified man is despised and accounted odious in the world: *Dævid* being vile in the eyes of *Michal* for dauncing before the Arke, said, *I will yet be* [q] *more vile then thus, and will be base in mine owne sight*. He that denyes himselfe, being vile in the eyes of men, for his profession of Christ, for his subjection and obedience to Christ, for his zeale and earnestnesse for Christ, is willing and ready to be more vile, to be more reproached, more traduced, more despised; and will be base in his owne sight, neglect himselfe, abase himselfe, and make himselfe as nothing, that he may exalt and honour Christ. True self-denyall makes a man neglect and abase himselfe below the very dust, for the exaltation of Christ; to have his [r] *name cast out* as abominable among men, and to be accounted as the [s] *filth and obscuring of all things*: He that hath the highest esteeme of Christ, hath the least and lowest esteeme of himselfe: Self-denyall makes a man not only to undervalue himselfe, but all other things in comparison of Christ, to esteeme all the *glory* of the earth as *dung* and drosse in comparison of Christ, to repute all *learning* but *ignorance* in comparison of the knowledge of Christ, all *honour* but *ignominy* in comparison of the crowne which Christ gives, all *riches* but *poverty* in comparison of that treasure which is in Christ, all *joyes* but *sorrowes* in comparison of the joy which commeth from Christ, all *friends* and

m Gal. 6. 14.

n Rom. 7 18.
o Rom. 6. 8.

p Gal. 6. 14.

q 2 Sam. 6. 22.

r Luk. 6. 22.
s 1 Co. 4. 13.

and friendship but *dumbe idols* in comparison of Christs love, and all *world'y fulnesse* but *empty vessels* in comparison of the al-sufficiency of Christ. [t] *The world is crucified to him that is crucified with Christ*, and hath denyed himselfe, as men have no commerce with, put no price upon, have no love unto, no pleasure in a crucified man: so he that denyes himselfe hath no intimate and entire communion with the world any more then the living with the dead, is free from the creature, from the power and command of the creature, as a woman is free from her dead husband; his thoughts and joy are not taken up with the creature, no more then *Abrahams* thoughts and delights were taken up with dead *Sarah*, whom he desired to be removed out of his sight; he puts no price upon the creature in comparison of Christ; he prizeth all as straw and stubble in comparison of Christ the true treasure; he esteemeth all things in respect of Christ but as a *bramble* in respect of the *vine*, as [u] *Jotham* to another purpose speaks in his parable. He that overvalues either himselfe, or any thing else of the world, is far from holy self-denyall.

t Gal. 6. 14.

u Iudg 9 9.

Chap. IX.

Voluntary and cheerfull desertion and leaving of all for Christ. He that denyes himselfe will deny all things else for Christ; *Ruth* in love to *Naomi* left her father and mother, and the land of her [w] nativity, and came unto a people which she knew not theretofore. The man that denies himselfe will for the love he hath to Christ, leave father and mother, and the land of his nativity, whatsoever is most neare and deare unto him, and come to Christ, whom before this worke of self-denyall he knew not; he that denyes himselfe seeth so much worth in Christ, and finds

6. Desertion of all.

w Ruth 2. 11.

finds in him so much love to Christ, that he will leave all to enjoy Christ; he leaves all for the present, in respect of *affection*, his love to the creature in comparison of his love to Christ is a comparative [x] *hatred*; he leaves all in respect of *price* and estimation, Christ in his eye the [y] *fairest of ten thousand*: A vine, a lilley, a glorious Prince, a bright and shining Sunne: The creature a thorne, a weed, a beggar, a very glo-worme, a thing of [z] nought; he leaves all in respect of *service* and subjection, he is not under the power of the creature, he is not the servant of the creature, he [a] *possesseth as if he possessed not*, and he is ready *actually* to leave all, whensoever he shall be called to it, as a woman leaves her [b] *Fathers house*, and her owne people, to cohabite with her husband; he that denyes himselfe leaves his friends with [c] *Levi*, leaves his countrey with [d] *Abraham*, leaves his [e] *place* of dignity with the blinde man, leaves his [f] *possessions* with the Disciples, and is ready with *Paul* to leave his *life* for the testimony, honour, and service of Christ; he chuseth rather to enjoy Christ with the losse of all, then to lose Christ with the gaine of all the world can afford him: Where self-denyall dwels, and beares dominion, Christ is infinitely more deare then all the treasure of the world; he that denyes himselfe, chuseth rather to be the servant of Christ in the lowest worldly emptinesse, then to serve himselfe, and be a stranger to Christ in the greatest earthly fulnesse.

x Luk. 14. 26.
y Cant. 5. 10.
z Prov. 23. 5.
a 1 Cor. 7. 29.
b Psal. 45.
c Deut. 33. 8, 9
d Gen. 12. 1.
e Ioh 9.
f Mat. 4. 22.

7. Mans pleasing and delighting himselfe in Christ under the crosse.

7. *Mans pleasing and delighting himselfe in Christ under the crosse and hatred of the world.* He that denyes himselfe is well pleased, and fully satisfied with Christ, though the world hate him, rise up against him, poure great contempt upon him, and minister much trouble to him; the bride pleaseth her selfe in the bridegroome, though her other friends become strangers to her, or turne enemies against her, though many troubles and disasters attend her, yet the enjoyment of her husband mitigates and sweetens all, and comfortably answers all. The soule that is married unto Christ, pleaseth and delighteth it selfe in Christ, though all friends according to the flesh become strangers, or prove enemies,

enemies, yet Christ is in stead of all friends, though many clouds of sorrow and stormes of trouble arise, and no star of worldly comfort appeares; yet Christ is a Sunne, in stead of all lights, a rocke, in stead of all supporters, and a haven, in stead of all hiding places. Christ to him that denyes himselfe, is an [g] *hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rocke in a weary land*: Christ is in stead of all, and much more then all to him that for Christs sake denyes all, and is denyed of all. Christ is a recompence answering all losses, to his holy and humble servants, *whom have I in heaven* (saith the Psalmist) *but thee, and there is none upon the earth that I desire beside thee*, my flesh and my heart faileth, but God is the strength of my heart, and my portion for ever: The world never brings a gracious and humbled man so low, but he sees power enough in Christ to raise him up, never makes him so empty, but he sees fulnesse enough in Christ to repleniſh him, never so hates him, but he sees love enough in Christ to comfort him, never so filleth him with trouble, but he sees peace enough in Christ to quiet him; and this makes him that denyes himselfe, when he [i] *Walks in darknesse, and hath no light, to trust in the name of the Lord*, and to stay himselfe upon his God: This makes him account it *all joy* [k] to fall into manifold temptations for Christs sake; all temptations and troubles being to him that denyes himselfe, *arguments* of his separation from the world, *pledges* of his effectuall calling, *testimonies* of the Devils and the sinfull worlds hatred against him, *physicke* to cure and purge out many unhappy diseases of sinne, *trumpets* to awaken him, *preservatives* against security, *conflicts* to try his faith and love to Christ, and *meanes* of the endearement of his soule to Christ, Christ sweetning them unto him, Christ being to him in the midst of them, as the *honey* in the belly of the Lyon unto *Sampson*; as the *Arke* to *Noah* in the deluge, apprehending, tasting, and pleasing himselfe in the love of Christ, he *doth glory in tribulation*, and though he is in heavinesse through manifold temptations, yet beleeving in Christ,

g Isa 32.2.

h Psal.73.25, 26.

i Isa.50.10.

k Iam.1.2.

m 1 Pet. 1. 8. he m *reioyceth with ioy unspeakable and full of glory.* Christ to him that denyes himselfe is a *crowne* in disgrace to honour him, a *friend* in heavinesse to solace him, a *Sunne* in darkenesse to enlighten him, a precious *pearle* in poverty to enrich him, a *helper* in all desertions to sustaine him, and a *fountaine* in all wants to supply him; sweet and pleasant, satisfactory and soule-ravishing are Christs ministrations to mortified and humble soules in their Christian sufferings.

8. Valuing of Christs crosse above the worlds crowne

8. *The prizing and valuing of Christs Crosse above the worlds Crowne.* He that indeed denyes himselfe, esteemes it more happy, more excellent, and more honourable to partake of Christs sufferings, then of the worlds rejoycings, to be conformed unto Christ in holy sorrowes and afflictions, then to be conformed to the world in carnall pleasures, and fleshly exaltations; he preferres the poverty, reproach, exilement, bondage, and death which doth usually attend Christ in the Gospell, above the riches, honour, favour, liberty, and life which the world ministers to her followers. Thus *Moses* denying himselfe, n *esteemed the reproach of Christ greater riches then the treasures of Egypt.* The reproach of Christ, the disgrace, losse, trouble, and persecutions with which the world doth pursue Christ truly preached and sincerely professed in the Gospell, was of more esteeme with *Moses* then all the treasures of Egypt, then all the honours, riches, favours, and contentments which the world can afford without Christ. Christs poverty, prison, contempt, hatred, persecution, is of greater price with him that denyes himselfe, then the riches, liberty, crowne, favour and peace which the world bestowes upon her choisest favourites and followers. There is more dignity in the contempt of a Christian, then in the crowne of a worldling; there is more joy in Christian sufferings, then in worldly pleasures. The losse which man sustaines for Christ, is greater gaine then the winning of the whole world without Christ; the Devill and the world are much mistaken in their offering of violence, wrongs and injuries to Christs members; the poverty, sorrow, shame, trouble,

n Heb 11. 26.

ble, bondage, which they imposse upon them, prove riches, joy, honour, peace, and freedome to them; Men are much deceived in their judgements, supposing Christian sufferings miserable and contumelious; the wife, subject, souldier, servant repute it an honour to suffer for their Husband, Soveraigne, Generall, Lord and Master, and doubtlesse he that denyes himselfe, cannot but account it as an honour to suffer for his spirituall Husband, King, Captaine, Lord and Saviour: He that denyes himselfe will chuse with *David to be a* ° *doore-keeper in the house of God, rather then dwell in the tents of wickednesse*; to live in any low, poor, contemptible, and despised condition, enjoying communion with Christ, rather then partake of all worldly fulnesse without Christ. The Lord Jesus is a humble souls fulnesse, whether it hath much or little of the world; a little with Christ is honourable, and full of contentation, the greatest abundance without Christ is shamefull, and attended with much distraction; therefore the Apostle saith of himselfe, and such as he was, men denying themselves and enjoying Christ, that they were *as* ? *unknown, and yet well known, as dying and behold we live, as chastened and not killed, as sorrowfull yet alway rejoycing, as poore yet making many rich, as having nothing and yet possessing all things.* God is wonderfull in honouring, protecting, delivering, rejoycing, and satisfying the soules of the humble, in sanctifying and sweetning their low, poore, and sad condition: The Lord makes them see such glory springing out of their ignominy, and such light shining out of their darkenesse, that *they* ? *rejoyce they are accounted worthy*, that they are vouchsafed this honour to *suffer for Christs name*; they rejoyce in *filling up that which is behind of the afflictions of Christ*, suffering for Christ, being thereby made conformable to Christ, and having thereby communion with Christ, and Christ taking their sufferings as his sufferings; Christ suffering in them, and they for him, they are very joyfull in suffering; the more a man denyes himselfe, the more he rejoyceth in the crosse of Christ, in Christ crucified, for his sake, and in his owne sufferings for Christs sake.

° Psal 84.10.

p 2 Cor 6.9,10.

q Act. 5.41.

r Col. 1 24.

9. Many

9. Mans making it his honour to honor Christ.

9. Man making it his greatest honour to honour Christ. He that denyes himselfe, is 1. so *inflamed with love to Christ*, that as a wife reputes it her choisest matrimoniall honour to advance her husbands honour, to be according to *Solomons* phrase, *a* [f] *crowne to her husband*, by her subjection under him, by her choise, sober, and pious carriage towards him, by her fidelity to him, and by her industry and labour for him: so the man that denyes himselfe, reputes it his highest honour to honour Christ, to be a crowne to Christ his spirituall husband, by his gracious subjection under Christ, by his holy walking towards Christ, by his godly labour and industry for Christ 2. He that denyes himselfe, hath his *heart put into such a holy and humble frame*, made so graciously subject unto Christ, and is so strongly and fully devoted to the service of Christ, that as a good servant takes it as his prime glory, to honour his Master, to advance his Masters credit and profit: so he that denyes himselfe, like the good servant of Christ, taketh it for a speciall honour to serve Christ, to *have* [t] *his fruit unto holinesse*, to please Christ, and not himselfe or others. 3. He that denyes himselfe, is so *so sensible of, so experienced in the vanity, emptinesse, basenesse, and fugitivenesse of the honour that comes from men*; so out of love and liking with, and so low prizing and esteeming the applause and praise of men, that he accounts all other honour as no honour, to that which ariseth from the honouring of Christ. He esteemes it a greater honour to serve Christ in true holinesse, in the lowest and poorest condition, then to command nations, and rule kingdoms, remaining a stranger to Christs Scepter and service; for *he that in these things* (saith the Apostle) in holinesse and true righteousnesse [u] *serveth Christ is acceptable to God and approved of men*. Gods acceptation, and good mens testimony is a crowne of much honour to them that serve the Lord Jesus in true righteousnesse. 4. He that denyes himselfe is *so wrought out of himselfe*, so taken off from himselfe, from minding, intending, and seeking himselfe, that he reputes all his labour lost, if it doth not bring some glory to Christ, it is in his eye an arrow below

f Prov. 12. 4.

2.

t Rom. 6. 22. Gal. 1. 10.

3.

u Rom. 14. 18.

4.

low the marke, a casting of seed upon the sand, a sowing to the flesh; he reputes it a base and unworthy service which terminates in himselfe, and not in Christ, it is an abomination to him to be of their number who *w serve their owne belly*, their owne lust of pride, pleasure, or covetousnesse, and not Christ. 5. He that denyes himselfe, is *so taken up with the thought of Christ*, with the admiration of Christ; his soule doth so please and delight it selfe in Christ, that he esteemes Christs service a Paradise, for the pleasures of it, a rich store-house, for the treasures of it, a wall of fire, for the safety of it, and a high preferment, a singular crowne for the glory which it ministreth, and this indeed is the summe of that which our Saviour proposeth as an inducement, encouragement, and wages to his servants. *If any man* (saith he) *x serve me, let him follow me, and where I am there shall also my servant be*; if any man serve me him will my father honour. Christs service is a good mans crowne and comfort, and therefore he that denyes himselfe referres all to the glory of God and Christ; and this is his glory, joy, and rejoycing, to be the servant of Christ, to approve himselfe to Christ, by *y having his conversation not in fleshly wisedome, but in simplicity, and in godly sincerity.*

Gal 6.8.

w Rom 16.18.

5.

x Ioh.12.26

y 2 Cor.1.12.

Lastly, *sincerity, humility, piety and plainnesse of heart, accompanies and argues self-denyall in Gods children.* He that denyes himselfe, hath 1. a sincere heart, his heart like Christs coat, is without seame; he is a true *Nathaniell* in whom is *z no guile*; self-denyall abhorres and abandons hypocrisie farre from the heart, it puts it selfe upon the tryall; *a search me O Lord and try me*, if there be any evill way within me, and lead me in the way that is everlasting; it searcheth it selfe, as the Master in *Jonah* searched the ship; if there be any disobedience, any lust, any carnall or sinister respect there, it casts it out, it drownes it in the teares of godly sorrow, as the Master of the ship cast *Jonah* into the sea; he is very severe against sinne, not onely in others, but chiefly in himselfe, his owne sinne is most odious in his eye; as a man is most sensible of, and most

Sincere heart.

1.

Ioh.1.9.23.
z Ioh.1.47.
a Psal.139.23.

Ionah 1.

most troubled with a moate in his owne eye, or a disease in his owne flesh; he is most jealous and suspitious of his owne heart, as best acquainted with the deceitfulnesse thereof; he is the [b] *worst of sinners* in his owne eye, he will not spare nor suffer sinne upon himselfe, as a man will not suffer a spot upon his owne flesh, but speedily wash it away; nor a disease in his owne body, but hastens the purging of it out; as a traveller will not knowingly walke in a false path, but hastens himselfe into his right way, so he [c] *considereth his wayes, maketh haste and turneth unto the testimonies of the Lord*: As *Asa* spared not his owne mother, but deposed her being an Idolatresse; so this man spares not his owne sinne, though a mother sinne, be it never so deare or pleasant, he will depose it; as *God is a God of pure eyes, and cannot behold iniquity*, so is such a man, a man of a pure heart, and he cannot behold iniquity with allowance in himselfe.

[b] 1 Tim. 1. 15.

[c] Psal. 119. 60.

Hab. 1. 16.

2 Humble heart

2 He hath a *humble heart*; the proud man, the self-lover, who hath not denyed himselfe, doth all for the praise of men, his lamp will not burne without this oyle, his mill will not turne unlesse it hath this wind or water to drive it; but he that hath denyed himselfe is humble, he aymes at the glory of God, he seeks not himselfe, but God in what he doth, he leanes not upon himselfe, but upon God in whatsoever he doth, he leanes on Gods *wisdome* to guide him, on Gods *power* to support him, on Gods *blessing* to make all successefull, and when the worke is done, and men would deifie him, he continues humble, hee putteth all the glory from himselfe unto God, his rejoycing is not in himselfe, but in the Lord.

3. Pious heart.

3. He hath a *pious heart*, a heart cherishing an [d] *universall hatred* of all sinne, universally bent and inclined to observe the whole will of God, having a disposition and frame of soule answerable to the [e] *whole Law* of God, resolved in nothing willingly to offend God, endeavouring to the utmost to walke *in* [f] *all well-pleasing* towards God. All sinne is as gravell to his teeth, gall to his palate, snares to his feet,

[d] Ps 119. 104.

[e] Psal. 40. 8.

[f] Col. 1. 10.

feet, and a heavy burthen on his backe, his ſinne is more troubleſome to him, then all affliction, as bad or worſe then death it ſelfe; but the worke of righteouſneſſe is his joy; this is the ſeed he ſowes, the race he runs, to this he gives himſelfe, this is his meat and drinke, this is the joy and rejoycing of his heart, this is the element in which he deſires to live, and wherein he pleaſeth and delighteth himſelfe; as the fiſh in the water, he g *delighteth greatly in Gods commandements*, to know them, to meditate upon them, to receive direction from them, to doe all things in obedience to them.

g Pſal. 112. 1.

4. He hath a *plaine and open heart*; he will not ſmother nor conceale his ſinne, as *Achan* hid his golden wedge and Babyloniſh garment, as *Rachel* ſate upon and covered her Idols; he will not diſguiſe and faine himſelfe to be another then he is, as *Jeroboams* wife h *diſguiſed her ſelfe*, and faigned her ſelfe to be another then ſhe was: He doth not deſire that the Prophets ſhould propheſie *ſmooth things* and deceits unto him; he will not with *Ahab* have the meſſengers of the Lord bid him proſper in a way which the Lord allowes not; but his deſire is to have his heart ranſacked, his ſinne opened, the eſtate of his ſoule truly diſcovered; he ſaith with the Pſalmiſt, *let the righteous ſmite me*, by diſcovering my ſinne, by reproving me for what is amiſſe, by wounding my conſcience, and humbling my ſoule for my corruption; he is a moſt welcome meſſenger to him, that moſt clearly and fully ſets his ſin before him; he rejoyceth in the detection of his ſinne, as a rich man in the detection of a theefe, that lyes in ambuſh to rob him, as a ſicke man in the finding out, and purging away of the diſeaſe which would bring death upon him.

4. Plaine heart. b Ioſ. 7.

h 1 Kin. 14.

Iſa 30. 10. 1 King. 22.

Pſal. 141, 5.

5. He hath a *heart grieving at evill, and reioycing in goodneſſe and good things*: He grieveth for his owne and other mens ſinnes, for the diſhonour done to God; he that grieves for his owne and not for other mens ſins, grieves rather out of ſelf-love, fearing ſome plague which will fall upon him for ſinne, then out of any true love to God, for the diſhonour which ſinne is unto God; for God is diſhonoured

5. Heart-grieving at evill. Ezra 9.

noured by other mens sinnes as well as ours; he therefore that denyes himselfe, mourns with *David*, because *other men keep not the Law of God*; Gods dishonour is the prime motive of true and godly sorrow; the more a man denyes himselfe, the more his soule is humbled and grieved, because Gods name is dishonoured: He likewise that denyes himselfe, rejoyceth when God is honoured, whosoever be the instrument. Many can rejoyce when God hath been glorified by some act of their owne, but are not joyfully affected, but rather grieved, when God is honoured by some worke of others, wherein themselves have been no sharers: Men are often very dangerous self-lovers in their holiest and most honourable performances. It argues a humble, sweet and gracious disposition of mens affections, to be able to rejoyce in the godly service of others; a humble soule is joyfull and thankfull that God is honoured, the Church benefited, the Gospell preached, the cause and kingdome of Christ promoted by others, as if himselfe had been the instrument; Gods glory is a humble mans maine desire and intendment, and is much joyed to see the same accomplished; and in these characters as in plaine letters, may all men reade the truth and power of their self-denyall, and accordingly judge of their condition.

Psl. 119 136.

Chap. X.

But it may be here demanded how many wayes a man may deceive himselfe in the point and matter of self-denyall. The heart of man is deceitfull above measure, and man is very prone to deceive himselfe, as in other necessary points and parts of salvation, so in this of self-denyall. To this therefore I answer, that man is apt to deceive himselfe in this behalfe eight wayes.

8. Deceits in Self-denyall.

1. By

1. By denying himſelfe *ſuperſtitiouſly*. Thus many deny reſt, food, and liberty neceſſary, lawfull, and allowed; whipping, ſcourging, macerating, pinching, and even ſtarving their owne fleſh, denying themſelves the uſe of ſuch creatures, as God hath ordained and provided for the comfort and ſupportment of his ſervants. God hath made man ſubordinate l *Lord over the works of his hands, and hath put all things under his feet*, all ſheep and oxen, and the beaſts of the field, the fowles of the ayre, and the fiſhes of the ſea. m *Every creature of God* (ſaith the Apoſtle) *is good, and nothing to be refuſed*, if it be received with thanksgiving, for it is ſanctified by the word of God and prayer; yet many in their ſuperſtition deny themſelves the free and Chriſtian uſe of the creature, placing their Religion and ſelf-denyall in abſtinence from ſome ſorts of creatures. This is a law of Antichriſt mentioned by Saint *Paul*, *forbidding to marry, and commanding to abſtaine from meats* which God hath created to be received with thanksgiving. Such ſelf-deniers are none of Chriſts, but Antichriſts ſubjects. Men placing their ſelf-denyall in the obſervation of humane inventions, are farre from denying their owne corrupt and carnall luſts and affections; they that make tradition the rule of their Religion, are farre from ſpirituall and true mortification, zealous obſervers of humane deviſes in ſtead of denying themſelves, deny the Lord Jeſus: Of ſuch therefore the Apoſtle teſtifies, that *they are* n *vainly puft up in their fleſhly mind*, and not holding the head which is Chriſt, and rebuking their ſuperſtition as repugnant to Chriſts death, he ſaith, wherefore if ye be dead with Chriſt from the rudiments of the world, why as though living in the world are ye *ſubject to ordinances* (touch not, taſte not, handle not, which all are to periſh with the uſing) after the commandements and doctrines of men. This is the ſuperſtitious mans ſelf-denyall.

1 Superſtitiouſly.

l Pſal. 8. 6, 7, 8.

m 1 Tim. 4 4, 5

n Col. 2. 18, 19 20. 21. 22.

2. By denying himſelfe *covetouſly*. Many out of an immoderate deſire after earthly riches, and inordinate love to the world, deny themſelves bodily reſt, o *riſing up early, and ſitting up late, and eating the bread of ſorrowes*; they de-

2. Covetouſly.

o Pſal. 127. 2.

ny

ny themselves necessary food and rayment, they travell under their worldly abundance, as a galled horse under a heavy burthen; they *Want nothing of all their soules desire, yet God* p *gives them not power to eat thereof.* This is the miserable worldlings humility and self-denyall, and in this he is ready to please and applaude himselfe; this man indeed abaseth himselfe below the dust, but he doth not humble himselfe under Christ; he makes himselfe the drudge and slave of worldly dung and drosse, he makes not himselfe the servant of Christ.

p Eccl. 6, 1, 2.

3. Partially.

3. By denying himselfe *partially.* He denyes some, but not all his lusts; he walks in some, but not in all the ordinances of God. *Jehu* denyed Baals Priests, he q *put them to death,* but he allowed the calves in *Dan* and *Bethel. Saul* denyed himselfe in the refuse of the Amalekitish stuffe, he *destroyed the* r *refuse,* but he denyed not himselfe in the bleating sheep, and lowing oxen, he spared them; *Herod* denyed himselfe in many things, he heard the Baptist *gladly, and did many things,* but he denyed not himselfe in *Herodias,* he continued his incest. He that denyes not himselfe in all things, truly denyes himselfe in nothing; he that allowes himselfe under the power of one sinne, *is farre from Christ,* farre from the *knowledge* of Christ; as he that allowes one moate in his eye is farre from the cleare and comfortable sight of the Sunne; far from the *life* of Christ, and health of grace, as he that allowes himselfe in one disease is farre from health of body, farre from the *love* of Christ, as the woman which allowes one strange lover in her bosome, is farre from the love of her husband; he is farre from the *way* to life, as he that keeps himselfe, and travels on in one false way, is farre from his right path; farre from all *interest* in Gods promises, as he that breakes one Covenant and condition of his Lease, hath forfeited his whole Lease; and farre from *Spirituall liberty* and freedome, as he that is fettered with one strong chaine, is farre from bodily freedome; he that denyes not all sinne, denyes none as it is sinne; hypocriticall, miserable, deceitfull is their self-denyall, which is partiall, and halt like Israel

q 2 King 10.

r 1 Sam 15.

Mar. 6.

between

between God and Baal, between vertue and vice, between the earth and heaven, ſtill abiding under the power of ſin, without either truth or perfection in grace.

4. By denying himſelfe *Conſtrainedly*; Not for love, but for feare; not for the hatred of ſinne, but for the ſence of miſery attending ſinne; as the dog denyes himſelfe his meat when he is ſicke, and the Sow denyes her wallowing in the mire by reaſon of the coldneſſe of the weather. Lord ſaith the Prophet, *in trouble have they [t] viſited thee*; they powred out a prayer when thy chaſtening was upon them. When the hand of God is heavy upon them, they walke humbly, they deny themſelves their former carnall contentments; with the Mariners they caſt out *Jonah* in the ſtorme: This is the afflicted mans ſelf-denyall, a denyall not ſpringing from any principle of grace, but forc't upon the ſoule, not ariſing from any hatred of ſinne, but from the puniſhment of ſinne: As Mariners ceaſe from the Sea, and lye faſt in the haven, while the ſtormes laſt, but as ſoone as the weather is calme, they put themſelves forth againe: Thus many when the ſtorme is up, when their ſoules are toſſed with the tempeſt of trouble, they ceaſe from their worldly and carnall wayes; but as ſoone as their eſtate is cleare and calme againe, they returne to their former trade and practiſe of ſin: Conſtrained denyall is neither cordiall nor perpetuall.

4 Conſtrainedly.

[t] Iſa.26.16.

Ionah 1.

5. By denying himſelfe *hypocritically*; ſeeming to others to deny himſelfe, when yet indeed he doth not; as *Ahab* put off his Kings roabes, and diſguiſed himſelfe, and went into the battell as a common man, when yet he was indeed the King of Iſrael: Thus many diſguiſe themſelves, enter the profeſſion of Chriſt, as if they were humble and mortified men; when yet they are Kings for their pride, ſelf-conceit, and high opinion of their owne worth, their change is onely in appearance, not in truth; *outwardly* they have [r] *ſheepe cloathing*, the ſhew of ſanctity, humility, and ſelf-denyall, *inwardly* they are *ravening Wolves*: Though they know themſelves to have [u] *Lyons teeth*, yet like the Locuſts in the *Revelation*, they put on the *haire of a woman*, and

5 Hypocritically.

[r] Mat.7.15.

[u] Rev.9.

the face of a man; they pretend much love to God, much curteſie and kindneſſe unto man, and yet they truly love neither God nor man, they draw [w] *nigh* with their *lips*, but their *heart is farre* from God; they faſt from bodily food with the Phariſees, but they feaſt and feed their ſoules with pride; they *hang downe their heads* with them in the Prophet like a bulruſh, but their hearts ſtand upright, theſe are nothing humbled; their denyall is not cordiall, ſincere and true, it is onely ſuperficiall, formall, and ſeeming, as the Devill appeared in the likeneſſe of *Samuel*, but was not *Samuell*: ſo theſe appeare in the likeneſſe of penitent, mortified, humble men, men dead to the world, yet in truth they are not ſo; therefore the Apoſtle ſaith of ſuch, *they ſeeme to be religious*: As a painted man ſeemes to be a man, and yet is no man but a rotten poſt; as an exhalation ſeemes to be a bright and ſhining Starre, and yet is no Starre, but a vaniſhing vapor; as he in *Solomon* made himſelfe rich, and yet had nothing: Of ſuch our Saviour ſaith, they appeare [x] *righteous before men*: As whited ſepulchers appeare beautifull outward, but are within full of dead mens bones, and of all uncleanneſſe; as *Ixion* in the fable embraced a cloud in ſtead of *Juno*: ſo many under the Goſpell take the ſhadow in ſtead of the ſubſtance of ſelf-denyall.

w Iſa.29.13. Luk.18. Iſa.58. Iam.1. Prov.15.7. x Mat.23.27, 28.

6. By denying himſelfe *Siniſterly* and politickely, to deceive others, to inſinuate himſelfe into others, to accompliſh ſome earthly project with the more facility. As the *Gibeonites* came to *Joſhuah* with [y] *old ſhooes*, and old garments, and rent bottles, as if they had come a long journey, and thus politickely drew *Joſhuah* to make a league with them: In like ſort many pretend ſelf-denyall, mortification, the putting off the old man, to procure the favour of Gods ſervants, to increaſe their worldly profits, to accompliſh their owne ſiniſter ends; oftentimes men bring about, and finiſh moſt miſchievous deſignes and enterpriſes under a pretence of godlineſſe, mortification, humility, and meekneſſe: *Simeon* and *Levi* cloake the maſſacring of the *Sichemites* with the conſcience of Circumciſion; *Herod* intending to kill Chriſt, pretends the worſhip of Chriſt; *Iezabel* plotting the

6. Siniſterly. y Ioſ.9.12,13. Gen.34.15. Mat.2.8. 1 King.21.9.

the death of *Naboth*, proclaimes a fast, ordaines a day of humiliation; the Crocodile first weeps upon man, and then kils and makes a prey of him: Such Crocodiles are these men who under a pretence of teares, repentance, and self-denyall, deceive, and make a prey of their brethren.

7. By denying himselfe *vain-gloriously*, many men doe much, and goe outwardly very farre in the way of self-denyall, for the praise of men; *Iacob* to get *Isaacks* blessing put on *Esau's* clothes, and some men to get the blessing of mens applause and praise, put on the outward habit of truly mortified men; the Pharisees were very liberall in their almes, very frequent in their prayers, very severe in outward appearance in their fastings; and all this they did to be [z] *seen of men*, to gaine the praise of men; for this men may, and doubtlesse some doe, give their goods to the poore, and their bodies to the prison, to the fire. Wherefore else doth the Apostle say, [a] *If I give my goods to the poore, and my body to be burned, and have not Love, I am nothing.* Vaine men are carried by their self-love to suffer martyrdome, as true love carries Gods children; Gods glory carries his children to suffer death, that God may be honoured, and to this pride and vain-glory carryes some men, that their name may be magnified: Many who will suffer nothing for God out of true love and affection, will suffer much for themselves out of an ambitious humour of vaine boasting and ostentation: They that care little for a name with God, that doe nothing for Gods approbation, will many times doe much for a name with men, for mens praise and commendation. He that doth not humble and abase himselfe, that God may be exalted is deceitfully humbled.

8. By denying himselfe *Temporarily*, to walke heavily with [b] *Ahab* for a few dayes, to bow downe the head [c] *for a day* with the bulrush, is an hypocriticall and counterfeit self-denyall; false denyall may bow, and bring a man very low; as [d] *Nebuchadnezzars* tree was brought to a stump, but as that stump was bound with bands of brasse and yron, fast

7. Vain-gloriously. Mat. 6. 2, 5.

16.

z Mat. 23. 5.

a 1 Cor. 13. 3.

8. Temporarily.

b 1 King. 21. 29.

c Isa. 58. 5.

d Dan. 4. 14, 15

tyed, and not rooted up, and therefore ſprung and ſprouted up againe; thus many men are very deeply humbled for the preſent, but their inward luſts not being truly mortified, and plucked up by the roots, but faſt bound up within them, they ſprout and ſpring againe, after ſome dew of temporall eaſe and peace, hath a little diſtilled and dropt upon them; they returne againe with the *dog to* [e] *the vomit*, and with the Sow to the mire: That ſelf-denyall which is not conſtant and increaſing, is built upon a falſe foundation. He never truly denyed himſelfe for God, that doth not abide and hold out to the end with God; the hypocrite is off and on, he changeth like the clouds, ſometimes moving low, and ſometimes mounted on high; ſometimes following the Sunne, and ſometimes moving againſt the motion of the Sunne. *The hypocrite will not alwayes delight himſelfe in the Almighty, he will not alwayes call upon God*; [f] whatſoever pretence of piety or love he make towards God, like *Orpah* to *Naomi*; yet as ſhe forſooke *Naomi*, ſo will he forſake the Lord, *but the meeke* [g] *ſhall increaſe his ſtrength*; the truly humble and mortified man ſhall hold out and abide to the end; as his other works, ſo his ſelf-denyall ſhall be more at laſt then at firſt; the longer he liveth in the eſtate of grace, the more his luſts are mortified, the more his owne wiſedome, will, thoughts, affections, deſires, and carnall ends and purpoſes are denyed.

e 2 Pet. 2. 22.

f Iob 27. 9, 10.

Ruth 1.

g Iſa. 29. 19.

Chap. XI.

IT may be yet further here demanded how a man may comfort himſelfe touching the truth of this holy and gracious worke of ſelf-denyall, finding and feeling many luſts yet remaining and riſing up within him, and *rebelling* (as the Apoſtle ſaith) *againſt the law of his mind*, ſometimes captivating

b Rom 7. 23.

tivating, overswaying, and leading him away to the minding and seeking of himselfe, and serving of his owne base affections.

To this I answer, that in this case and estate a man may comfort himselfe, and assure himselfe of the truth of his self-denyall.

Comforts in the work of Self-denyall against remaining lusts.

1. By the *trouble which remaining and rebelling lusts are unto the soule of man*: If they be troublesome to the soule, as the [i] *Canaanites* to *Israel*, as thornes in our sides, and prickles in our eyes, as diseases in our flesh, and burthens on our backs, as rebels and mutinous persons in a common-weale are a trouble to the common-weale. Though we are not fully freed from, yet we have truly denyed them; when sinne is not sweet as wine, but bitter as gall to our palate, not pleasant as bread, but troublesome as gravell to our teeth, not pleasing as the wife of a mans bosom, but offensive as a contentious and quarrelsome inmate; there the lusts of a man are denyed, they doe not raigne and beare dominion, they have not the full and peaceable possession where they are a trouble. *Paul* was one that had in a very high measure denyed himselfe, yet he complaines of sinne, as of a [k] *law in his members rebelling against the law of his mind*, and sometimes leading him captive; yet this being a trouble to him, as a dead member to the body, as a mote to the eye, as a thorne to the foot, the Lord comforts him with the sufficiency of his grace, *My grace is sufficient for thee.*

1. Troublesomnes of Lust

[i] Iudg.2.2,3.

[k] Rom.7.23, 24.

[l] 2 Cor.12.8.

2. By the *godly griefe and sorrow of the heart of man for the lusts yet remaining*, and making warre within him. When the presence and opposition of corruption makes man to sorrow, as a woman in travell, untill his soule is delivered and discharged of them, to mourne as the Israelites *lift up* [m] *their voice and wept*, because the Canaanites continued among them, and to grieve for the presence of sinfull lusts in his heart, as *Sarah* was grieved for the presence of the daughters of *Heth* in her house. When a mans sorrow *is continually* [n] *before him*, because sinne is continually within him; such a man may assure himselfe of his self-

2. Godly griefe for remaining lusts.

[m] Iudg.2.3.

[n] Psal.38.17.

denyall: He that hath a continuall godly ſorrow for his ſinne is not under the dominion of ſinne; true repentance argues an infallible denyall of corrupt and carnall affections.

3. Holy Conteſtation againſt luſts.

3. By a *holy, gracious, and conſtant Conteſtation againſt the luſts which remaine within him.* He that feeles the Spirit, the regenerate part [o] *ſtriving* againſt the fleſh; as *Rebeckah* felt *Jacob* ſtriving againſt *Eſau* in her wombe: He that fights againſt his luſts, as *Joſhuah* againſt the *Amalekites*; he that makes warre againſt his corruptions, as the houſe of *David* againſt the houſe of *Saul*, and prevailes and increaſeth his ſtrength, as the houſe of *David* did, may aſcertaine himſelfe of freedome from the Lordſhip, and power of his corruptions: He that warres againſt ſinne makes no proviſion for ſinne, any more then a man doth for the enemy againſt whom he wages warre: He that *warres a good warfare* againſt Satan, the world, and his owne luſts, *holding faith and a good conſcience*, is a bleſſed conquerour, hath won the conqueſt, though much aſſaulted by Satan, and his owne corruptions: It is not mans being aſſaulted by his luſts, but mans yeelding to his luſts, which argues abſence of ſelf-denyall.

o Gal. 5. 17.

Exod. 17.

2 Sam 3. 1.

4. Humiliation for want of humility.

4 By *mans humbling himſelfe for his want of humility, and tenderneſſe, and ſoftneſſe of heart*; freely confeſſing the pride, ſelf-love, and high thoughts which he diſcerneth in himſelfe, ſhaming, and loathing himſelfe for the obſtinacy, haughtineſſe, and deceitfulneſſe of his heart; as *David* conſidering and feeling the pride and rebellion of *Abſalon*, [p] *went weeping with his head covered and his feet bare*: So man that feeles the pride and rebellion of his heart, muſt mourne, humble, and abaſe himſelfe before the Lord for it; the hypocrite is proud of his humilty, the ſincere man is abaſed and aſhamed for the remainders of pride which he diſcerneth in himſelfe: The ſtate of him that is exalted with his gifts is very dangerous; the ſtate of him that is made vile in his owne eyes with the ſence of his corruptions, is hopefull and gracious. It is a bleſſed argument of ſelf-denyall, when the ſence of a mans ſecret ſelf-love, and lurking corruption

p 2 Sam. 15. 30

ruption doth abaſe him in his owne apprehenſion; pride and ſelf-love have no dominion as long as the ſoule is moved to humiliation by the ſight and ſence of them. He that abhorres, abaſes, and humbles himſelfe becauſe his heart is not more humble, is undoubtedly truly humbled, though his humility want ſome perfection.

5. By *mans frequent and fervent prayer to be freed and throughly purged from all pride, ſelf-love, and ſiniſter reſpects:* He cannot be a lover and ſervant of ſinne that prayes feelingly, fervently, and conſtantly againſt his ſinne: If *Moſes* hands be lifted up the *Amalekites* will fall; If the heart be conſtantly lifted up in holy and gracious prayer unto God; proud luſts and ſelf-reſpects will fall, prayer will ſurely bring them downe, and worke the heart to a very humble and gracious frame: The Church prayed, and *Peter* was ſet free from his fetters, from the ſouldiers, and *Herods* priſon; holy and earneſt prayer hath a very forcible operation to worke the ſoule to ſpirituall freedome from all ſorts of evill, to make it truly ſincere and humble, both in the inward diſpoſition, ſecret intention, and outward execution of every action: Certainly mans prayer is but lip-labour, no cordiall prayer but vaine babling, words of cuſtome, or of oſtentation, if they make not the heart ſincere and humble. He that knowes the holy, humble, conſtant, and earneſt way of his heart in ſecret prayer with God, may aſſure himſelfe of his ſelf-denyall before God.

5. Fervent prayer againſt pride and ſelf-love.

Exod. 17. 11.

Act. 12. 5, 7.

CHAP. XII.

AS Self-denyall is a holy and gracious worke of Gods Spirit, a lively and honourable character of a true Chriſtian, the proſtrating of mans ſelfe and all that he hath under Chriſt: The ſeeking and exalting of Chriſt above all,

Self-ſeeking very dangerous.

is the crowne and glory of a Christian: so self-seeking and self-exaltation is a very shamefull and dangerous evill, an evill indeed very common: Most men sowing to the fleth, and not to the Spirit, to themselves, and not to Christ; Men generally moving, and tending in their understandings, wils, thoughts, and affections to themselves, as rivers to the sea, levelling the arrowes of their endeavours to some carnall marke of their owne, and not to the honour of Christ: *All* (saith the Apostle) *seeke* [q] *their owne*; all comparatively in respect of the paucity of others, seeke their owne, their owne profit, their owne ease, their owne pleasure, their owne honour, they confine themselves within themselves, they seeke themselves, and *not the things which are Jesus Christs*: The honour of Christ, the edification of the Church of Christ, the propagation and welfare of the Gospell they seeke not, this they mind not, this they intend not; *they are all* [r] *given* (said the Prophet of old) *to their covetousnesse*, to the minding and seeking of themselves, their owne low, base and unworthy ends, from the highest of them to the lowest, and from the Priest unto the people. Self-seeking like the deluge overflowes the whole world; few then addressed themselves unto the Arke, few now addresse themselves to Christ, seeke interest in Christ, or seriously intend and mind Christ. Generally, then they lay drowned under the waters, commonly now they are overwhelmed with the Sea of self-cogitations, self-desires and intendments. Mans neglect of Christ, and self-seeking ever turnes to mans ruine, as their neglect of the Arke, and seeking other places of refuge proved their destruction: Many indeed professe Christ, but few intend Christ, like bad servants, they call him Lord and Master, but they doe not his worke, they mind themselves and not Christ. *Rehoboam* [s] *strengthened himselfe, but he did evill, and prepared not, or fixed not his heart to seeke the Lord.* There are many of *Rehoboams* generation, they strengthen themselves in wealth, in friends, in carnall policies, and worldly honours; but they prepare not, they doe not dispose and frame their hearts to seeke Christ, to exalt and set up Christ; they doe not fixe their hearts

q Phil. 2. 21.

r Ier. 6.

s 2 Chron 12. 13, 14.

hearts towards Christ in their intendments and undertakings, as the rivers are fixed towards the sea in their motion, and the arrowes towards the marke in their flying; This is an evill from which the Lord disswadeth, *Seeke ye not* (saith the Lord by *Moses*) *after your owne heart, and your owne eyes, after which ye use to goe a whoring.* Wherein the Lord calleth them from their owne *wisedome* as from a false guide, from their owne *will* as from a corrupt commander, from their owne *thoughts*, as from a pernicious suggester, and from their owne *ends*, as from low, base and carnall markes: And indeed self-seeking is a spring of many bitter streames, and a poysonous root of many mortall and soule-slaying branches: For, t Numb. 15.39.

1. Evill properties of Self-seeking.

1. Self-seeking is *insatiable.* He that seekes the creature and not Christ can *never have enough*, his desires are never answered: Like *Pharaohs* leane kine after the eating of the fat, his soule is still leane, empty, hungry, he finds no satisfaction: Like the dropsie-man, he is in a continuall thirst; the more man seeks himselfe the further he is from satisfaction, his desires are endlesse that desires not the Lord Jesus, he is alwayes poore that makes not Christ his riches, distracting and perplexing thoughts of want doe ever pester their minds who mind not Christ Jesus in whom is all fulnesse: The eye which sees not the Sun of righteousnesse is never u *satisfied with seeing*: The eare which heares not the glad tydings of Christ in the Gospell is *never satisfied with hearing*: The hand which receives not Christ, is never filled with receiving: The soule which finds not Christ is never satisfied with finding, though it finds all the fulnesse of the world. No man doth lesse enjoy himselfe then he that doth most inordinately mind himselfe: Disorderly intendment of the creature deprives man of the comfort of the creature; the least of the creature with Christ ministers much contentation, the most of the creature without Christ works great vexation and trouble, and fils the soule with restlesse and insatiable longing: To them therefore that intend themselves and not Christ, that mind the multiplication of their worldly abilities, and not the exaltation

1. Insatiable. Gen.41.

u Eccl. 1.8.

tation of Christ, the Lord threatens [w] *emptinesse*, to them that intend Christ and not themselves, the Lord promiseth *fullnesse* and satisfaction to their desires; the soule which applyes it selfe to the creature, discernes a seeming beauty in the creature, and that inflames the soul with love to it, with lusting after it; the soule promiseth it selfe great things from the creature, and therfore is much in the multiplication of the creature; it discernes a proneneſſe in the creature to change, and therfore labours much to make it sure; such a man placeth his confidence in the creature, and yet is very jealous, least the creature should faile and prove a sandy foundation; and therefore is he very sollicitous and laborious about the creature, thinkes he never bestowes pains and care enough, to make it sure unto himselfe; but the man who sincerely minds and intends Christ, sees such perfection, tastes such sweetnesse, discernes such power and stability, and meets with and feels such a fullnesse of all goodnesse in Christ, that in Christ his soul hath a sweet acquiescence, and sure reposall, whether he enjoy much or little of the world; the more man neglecteth and denyeth himselfe and the creature for Christ, the more satisfaction he findeth in Christ; the more a man intends himselfe and the world, with the neglect of Christ, the more vanity, vexation and emptinesse he finds in himselfe, and in his earthly abundance: *There is no* [x] *end* (saith *Salomon*) *of all his labour, neither is his eye satisfied with riches: He spends his mony for that which is not bread, and his labour for that which satisfieth not*, saith the Prophet.

w Pro 27 20. Isa 9.20. Mic. 6.14.

x Eccl 4 8.

Isa. 55.

2. Self-seeking makes man *hypocriticall*, corrupt and full of sinister and by-respects in his profession and duties of Religion; the wife of *Jeroboam* comming to the Prophet [y] *disguised her selfe*, and fained her selfe to be another then she was; self-seekers comming to Christ, taking upon them the profession of Christ, disguise themselves, and fain themselves to be others, then they are; to be the friends of Christ, the followers and servants of Christ and seekers of the honour of Christ, when they are the enemies of Christ, followers of the world, [z] *serve their owne bellies*, and seek their

2 Hypocritic. ll

y 1 Kin. 14.5.

z Rom. 16.18.

their owne worldly profit and temporall advancement; Selfe-seekers make their attendance upon the Lord Jesus a meanes to accomplish their owne carnall purposes, like cunning Anglers they make Religion a bait to cover their hooke, the more readily to take the fish of some worldly profit, men often gaine that riches and ascend the steps of that honour, under a pretence of godlinesse, which they could never attaine in the way of open profanenesse; Anti-christ puts on the [a] *hornes of the Lamb*, and under pretence of being Christs Vicar, he sets himselfe in Christs throne, and acts the part of the Dragon; under colour of seeking the welfare of the Church, he doth prey upon, and brings ruine to the Church; the *Pharisees* were great self-seekers, men of covetous and ambitious spirits; they rob'd widowes houses, and for a [b] *pretence made long prayers*; their whole Religion, who are given to self-seeking, is altogether corrupt and carnall: *Iudas* followed Christ not for any love to Christ, but because he bore the bagg. Man may goe farre in the way of Christ, and doe much in the worke of Christ, as long as Christs service tends to his worldly advantage, having no true love at all to the Lord Jesus; why did the Disciples mentioned by Saint *John* follow Christ, but because Christ filled them with the *loaves*, earthly gaine is the only load-stone that draws self-seekers to the observation of religious duties, *Hemor* and *Shichem*, perswading their fellow Citizens to be circumcised, drew them by an argument taken from their worldly profit, *Shall not* (say they) *their* [c] *Cattell and their substance, and every beast of theirs be ours*, and to this they hearkned and were circumcised. Self-seekers never put themselves upon the profession of godlinesse, but under the promise of some worldly advantage; did they not perswade themselves that some honour, favour, or other earthly benefit would thereby accrew unto them they would never put their foot within the lists of Religion; *Abimelech* was kind to *Abraham*, not for *Abrahams*, but for *Sarah's* sake; self-seekers sometimes pretend much kindnesse to Christ, but it is not for Christs, but for the worlds sake, they cloake and colour their

[a] Rev 13. 11.

[b] Mat 23. 14

Joh. 6.

[c] Gen 34. 22, 23, 24.

their earthly purpoſes with religious pretences, and this is the curſed Hypocriſie of ſelf-ſeeking, to make God, Chriſt, Religion and Chriſtian profeſſion as ſervants and ſlaves to mans carnall luſts and purpoſes, moſt ſhamefully injurious are all ſuch ſelfe-ſeekers to the Lord Jeſus.

2. Polluting.

3. Selfe-ſeeking is a *polluting and defiling evill*, termed by S. *James Adultery*, Yee [d] *adulterers and adultereſſes* (ſaith he to ſuch ſelf-ſeekers) *know you not that the love of the world is enmity with God, and that he that is a friend of the world is an enemy to God*, and it is ſtiled by *Moſes* a [e] *going a whooring*; adultery and whooredome defile the body and ſelf-ſeeking defiles the ſoule; the *Iewes* by their covetous practiſes and ſelf-ſeeking, polluted the Temple, and made it a *Den of theeves*, and men by their ſelf-ſeeking pollute their ſouls, which ſhould be a holy Temple to Gods Spirit, this they make a den of theeves, a very cage of uncleanneſſe; *Gehezi* ſought himſelfe in running after *Naaman* for a talent of ſilver and two changes of garments, and what was the iſſue of it, a [f] *loathſome leproſie clave unto him:* all ſelf-ſeekers are in the ſight of God as loathſome lepers, ſelf-ſeeking defiles their *underſtanding* with ignorance, as duſt defiles the eyes. diſabling them to diſcerne the things of God, the *Phariſees* were covetous, and becauſe they ſought themſelves, they [g] *derided Chriſts Doctrine*, with ſelf-ſeekers the Doctrine which croſſeth their carnall projects is reputed a Doctrine of no knowledge; this defiles the *thoughts* of men with worldlineſſe, injuſtice, carnall plots and imaginations; this filled *Saul* with thoughts to [h] *make* David *fall*: This filled *Haman* with thoughts to deſtroy all the *Iewes*, throughout the whole Kingdome of *Ahaſhuerus*; this defiles the *affections* of men with baſe feare, carnall confidence, ſelf-love and fleſhly joy; this made the Rulers afraid to confeſſe Chriſt, they were ſelf-ſeekers, they [i] *loved the praiſe of men* more then the praiſe of God, and therfore did not confeſſe Chriſt; this makes men *ambitious* of a name with men, for this they ſeeke to perpetuate their memory upon earth, their inward thought is (ſaith the *Pſalmiſt*) that their houſes ſhall continue for ever, and their

d Joh. 4 4.

e Numa, 15 39.

Ioh. 2.

f 2 Kin. 5. 22, 27

g Lu. 16. 14.

h 1 Sam. 18. 25. Heſt. 3 6.

i Ioh. 12. 42

their dwelling places to all generations, they call their Lands after their owne names; this makes them *leane upon an arme of flesh*, and to trust some in their workes, some in their treasures, some in their falsehood, selfe-seekers ever build their confidence upon false foundations, and cast their souls into many shamefull pollutions. Psal. 49 11. Ier. 48 7. Psal. 52 7. Ier. 13, 25.

4. Self-seeking *alienates the soule of man from God*, and from all intereſt in, and communion with Christ; the men of *Israel* following *Sheba*, alienated themselves from *David*, they had no part in *David*; self-seekers following their own lusts, walking after their owne imaginations, alienate themselves from God, they have no part in Christ; a wife that goes a whoring from her husband, dissolves the wedlocke, and alienates herselfe from her husband; the soule by self-seeking goes a whooring and commits fornication with the creature, and altogether estrangeth it selfe from Christ; of such the Lord saith, *they are* [k] *estranged, they are revolted and gone*: Self-seeking alienates a man from God in *his understanding*; Self-seekers have no knowledge, *They eate up my people* (saith the Lord) *as bread*, there is their selfe-seeking; they have no [l] knowledge, no true, no cleare, no saving knowledge, there is their ignorance of God; this alienates man *from the thought of God*, of such the *Psalmist* saith, *God is* [m] *not in all his thoughts*, he thinks not of God as of his Counsellour to advise him, as of his rock to build upon him, as of his fountaine to repleniſh him, as of his King to glorifie him; this alienates man *from the love of God*. *If any man* [n] *love the world, the love of the Father is not in that man*; *from attendance upon the Ordinances of God*, the invited guests in the Parable were so eager in the pursute of the world that they could not come; from *tasting and relishing the sweetnesse of Christ* in the ministry of the Word, the fruit of Christ, the fruit of his Doctrine, the fruit of his death and resurrection communicated by the Gospell are not sweet unto them, as to the Spouse in *Salomons Song*, but as *Iob* sometime said of *Eliphaz* his speech, *Can that which is* [o] *unsavoury be eaten without salt, or is there any taste*

4 Alienating.

[k] Psal. 58. Ier. 5. 23.

[l] Psal 14.

[m] Psal 10.

[n] 1 Ioh. 2. 15.

Cant. 2. 3.

[o] Iob 6. 6, 7.

in

in the white of an egge? The things which my soule refuseth to touch are as my sorrowfull meat: Such is the Ministers speech and preaching of Christ to self-Seekers, altogether unsavury, having no sweet rellish, or comfortable taste to their palates; their soule refuseth it as sorrowfull meat, troubling rather then comforting, grieving rather then rejoycing them. Christ ever proves very troublesome to the soule that is addicted to self-Seeking; Man spoyles himselfe of many sweet and heavenly comforts in Christ Jesus, by seeking himselfe, and the satisfaction of his owne corrupt affections: This alienates man *from the faith of Christ.* He that seeks himselfe cannot beleeve in Christ, he cannot take unto himselfe Christ for his husband to love him, for his King to honour him, for his Counsellor to be guided by him, for his rocke to build upon him, and for his precious pearle to rest himselfe contented with him: *The foolish man* (in the parable) *who built upon the sand, did not also build upon the rocke*: He that leanes upon the creature, leanes not upon Christ; He that seeks himselfe trusts in himselfe, and not in Christ: True faith and self-seeking like the *Arke* and *Dagon* cannot stand together. *How can ye beleeve* (saith our Saviour) *which receive honour one of another, and seeke not the honour that commeth from God onely.* You seeke the praise and applause of men, to exalt and magnifie your selves in the eyes of men, you seeke not the testimony and approbation of God, you labour not to approve your selves unto God, and therefore you cannot beleeve, you cannot receive and embrace me, you cannot rest and relye upon me, you cannot quiet and content your selves with me. Doubtlesse all worldly and ambitious self-seekers are miserable and wretched unbeleevers; all inordinate self-lovers are very great strangers to Christ Jesus; Cursed and shamefull is that fruit of self-seeking which turnes off the soule of man from Christ, and spoyles him of all interest in Christ: This alienates man *from the service of Christ,* all self-seekers serve themselves, they serve not our Lord Jesus Christ (saith Saint *Paul*) but their owne belly, they serve not God but Mammon (saith Christ) Self-seekers are the servants of worldly

p Rom. 16. 18. Mat 6. 24.

ly vanities, and the slaves of carnall lusts and affections; the soules unhappy bondage and enthralment is the fruit of self-intendments; all self-seekers like *Israel* are q *empty vines*; they bring forth fruit unto themselves and not to Christ: Such mens services are an illegitimate brood, spurious works begotten by the world, Satan, and the flesh, and not by the Spirit of Christ: To such our Saviour saith, *ye are of your father the Devill, and the lusts of your father you will doe*: Of such Saint *John* saith, *they are of the world, therefore speake they of the world*; they have worldly hearts, worldly thoughts, worldly language, and worldly intendments, and all their labours are a worldly service: The intendment of man in his undertaking is ever suitable to mans originall: He that is not of Christ cannot intend Christ, nor referre his service unto Christ. r We are of God (saith the Apostle) he that knoweth God heareth us, he that is not of God heareth not us, hereby know we the Spirit of truth and the Spirit of errour. Lastly, this alienates *from all true and sweet delight and joy in Christ*. Self-seekers rejoyce in themselves, and in the creatures, and not in Christ; as the men of *Sichem* rejoyced in *Abimelech*, the bramble, and not in the sonnes of *Jerubbaal*, the Vine, Olive, and Fig-tree, in *Jothams* parable. He that seekes himselfe rejoyceth in a very empty and unworthy object, in the creature which like a bramble, hath neither fruit, nor shadow to minister either satisfaction or safety; but pricketh, scratcheth, vexeth all that set their hearts upon it, and he leaves Christ, who like a Vine, Olive, and Fig-tree communicates food and shadow, pleasure, contentation, defence, and sweet refreshment to all that come unto him, and place their confidence in him: The Jewes in the Prophet s *refused the waters of Shiloah*, the defence and ayde which God promised them, and rejoyced *in Rezin and Remeliahs sonne*. The man that seeks himselfe refuseth Christ, sleighteth and undervalueth Christ the fountaine of living waters, from whom flowes all protection, comfort, and contentation to them that sincerely embrace him; and rejoyceth in the creature, which proves a sandy foundation, and a broken cisterne. Of such the

q Hos. 10. 1.

Ioh. 8. 44.

1 Ioh 4. 5.

r 1 Ioh. 4. 6.

2 Cor. 11. 13.

Iud. 9.

s Isa. 8. 6.

t Amos 6. 13. Mat. 2.

the Prophet saith, t *they rejoyce in a thing of nought*; in a thing of no strength, of no fulnesse, of no continuance; *Herod* sought himselfe, the establishment of himselfe in the kingdome, and the tydings of Christs birth was terrible to him: The Pharisees were great self-seekers, and the presence, preaching, and miracles which Christ wrought, did very much perplexe and grieve them: Mans inordinate minding and intending himselfe, and worldly riches, honours, or pleasures, deprives him of all delight and joy in Christ Jesus. Self-seeking works a very unhappy alienation from Christ, and makes the soule a very great stranger to Christ.

5. Full of unlawfull means.

5. Self-seeking *puts a man upon unlawfull and forbidden meanes to accomplish his corrupt and unworthy ends*: Through self-seeking the covetous man thrusts himselfe into unlawfull wayes of gaine; the ambitious man into forbidden wayes to attaine honour and high places, and the voluptuous man into unlawfull wayes of carnall and fleshly pleasures; the covetous man seeking himselfe and worldly wealth, defraudeth, oppresseth, deceiveth: He intrudes himselfe upon the time and things which God hath made sacred: He turnes the day of sacred rest into a day of bodily labour, into a day *of treading wine-presses, bringing in* u Neh. 13 15. *of sheaves, and bearing* u *of burthens*, as sometime *Nehemiah* saw it in *Judah*. This makes them according to *Salomons* w Prov 20. 25. phrase, *to devoure* w *holy things*, things dedicated to the honour, worship, and service of God: This makes them use as the Lord speakes by the Prophet, *the* x *wicked ballances, and the bag of deceitfull weights*: For this they are x Mic. 6. 11, 12 full of violence, speake lies, and their tongue is deceitfull in their mouth; they sell as *Amos* saith, *the righteous for* Amos 2. 6. *silver and the poore for a paire of shooes*. Self-seeking sets man upon many ungodly, injurious, and dishonourable practises, to gaine the wealth of the world: This makes the ambitious man full of fraudulent and bloudy plots and designes to exalt himselfe, and make himselfe a man of eminency and great authority amongst men. Why did *Joab* murther y 2 Sam. 3. *Abner*? why did *Absolon* seeke to put his owne father z 2 Sam. 15.

from

from the throne? The one feared lest through *Abners* entring into Covenant with *David* his honour would be eclipsed, and the other was ambitious of his Fathers Throne, carried away with an inordinate desire to reigne. Self-seekers are not terrified with the horridnesse of any practise, be it never so unnaturall and mercilesse: The[z] Prodigall in the parable making earnall pleasures the prime object of his desires, fully minding and intending the satisfaction of his owne lusts, left his Fathers house, put himselfe into consortship with harlots, and spent all his patrimony: Man being over indulgent to himselfe, and his owne corrupt affections forsakes God, the Word, and way of God, and runs into all exorbitancies; very shamefull and odious are the wayes and courses entred upon by self-seekers. He that restraines not himselfe from self-seeking, will never containe himselfe within the bounds and limits which God hath prescribed to him, but will wander from God, and the rule of holy walking, into many forbidden evils. *Sarah* and *Rahel* being carried with an over-strong desire after children, seeking themselves too much in that behalfe, became impatient and would not wait for God any longer in Gods way, they put themselves upon a forbidden way, and[a] gave their handmaids to their husbands. *Saul* contrary to the Lords commandement, intending his owne worldly profit, spares the best of the Amalekitish beasts: *Achan* in a self-seeking humour layes his greedy hands upon the golden wedge, and Babylonish garment, the cursed thing which God had forbidden to be spared; there is no evill so odious, foule and hatefull, which he will not adventure upon, that is overswayed with the lust of self-seeking.

[z] Lu. 15.

[a] Gen. 16. 3. & 30. 3, 4. 1 Sam 15. Ios. 7.

6. Self-seeking makes man *unthankefull and discontented with his present estate and condition*, though in it selfe an estate very full and comfortable: The eyes of a self-seeker are so much upon what he hath not, that he neither takes notice, nor tasts the sweetnesse of what he hath; his full vessell is an empty bottle, and his Paradise in his owne apprehension as a barren wilderneſse, his thoughts are more perplexed with the desire of what he seemes to want, then comforted with the pre-

6 Discontented.

sence of what he doth indeed possesse; the more he hath, the more his desire of having is increased. *There is no* [b] *end* (saith *Solomon*) *of all his labour, neither is his eie satisfied with riches:* His abundance gives no satisfactory answer to his desires, he hath no contentment in what he hath, but is full of murmuring and repining, he dreames of a condition more happy then that wherein the Lord hath set him, and therefore loseth the comfort of his present plentifull possession. This is the constant and common lot of them that seeke themselves and not the Lord Jesus, to be strangers to contentment and satisfaction in the great abundance of the world. *A foolish sonne* (saith *Solomon*) *is a* [c] *griefe to his father, and bitternesse to her that bare him; his parents have no contentment in him, such a foolish birth,* such an unhappy possession is the worldly fulnesse of self-seekers, a griefe and bitternesse to their soules, they have no satisfaction with it, it is a bed of thornes, and a feast of gall and gravell, [d] bread of sorrowes, as the Psalmist termes it: *Their dayes* (saith *Solomon*) *are sorrowes, and their travell griefe, their heart taketh not rest in the night, they are ever discontented; the Lord gave Israel Manna from Heaven,* he fed them with Angels food; yet having a self-seeking lust within them, they were not contented, they murmured and fell a lusting after the flesh-pots of *Egypt*, their Manna seemed to be a [e] light bread: If God doth not crucifie mans carnall lusts and affections, man meets with nothing but distraction and trouble in the choisest condition under Heaven, what felicity like that of our first parents? being created after Gods Image, placed in Paradice, and having nothing within or without them, to molest them; yet through self-seeking having a desire to be as Gods, they undervalued, and grew discontented with their present holy, happy, and blessed estate. Surely did not the blessed vision and fruition of God aboliſh the lust of self-seeking, man would in a short time be discontented with Heaven. Like the lapsed Angels he would not long keep his station, but grow weary of that glorious Kingdome.

[b] Eccles. 4. 8.

[c] Prov. 17. 25. Eccl. 5. 12.

[d] Ps. 127. 2. Eccles. 2. 23.

[e] Num. 11. 5. Gen. 3.

CHAP.

CHAP. XIII.

7. Attentive to evill counsell.

SElf-seeking *opens the eares of men to Satan, and corrupt Counsellors*, makes men ready to *give audience to Satans suggestions*, and the perswasions of his instruments, prone to entertaine any ungracious counsell that may promote their owne carnall ends, and further the accomplishment of their fleshly and worldly purposes. This makes men hearken to corrupt teachers, Satans trumpeters. As the *Israelites* hearkened to [f] *Sheba* the sonne of *Bichri* when he blew the trumpet of Rebellion, and drew the people from *David*: This makes men apt to receive him that [g] *comes in his owne name*, with a humane, carnall, and deceitfull doctrine, when like the deafe adder they stop their eares against him that comes in Gods name, preaching Christ sincerely, seeking Gods glory, and handling the word of God truly. Self-seekers are [h] *of the world*, worldly minded, carnally disposed, and therefore they *heare him that speaketh of the world*, that delivereth a carnall and earthly doctrine to them. The [i] *world wonders after the beast*, all self-seekers are very ready *to become Antichrists followers*. *Ahab* was a man that sold himselfe to commit wickednesse, a great self-seeker, and when the Devill became a [k] *lying spirit in the mouth of his Prophets*, he gave them full and ready audience, followed their counsell though to his utter ruine, contrary to the charge of the true Prophet: Self-seeking makes a man a ready embracer, a great admirer of corrupt perswasion, a prophane despiser of wholsome admonition; our first Parents inclining to self-seeking gave present entertainment to Satans counsell, and [l] *eat of the forbidden Tree*: Self-seeking makes the heart to Satans suggestions like tinder to the fire, it kindles without any resistance. *Judas* having a worldly and self-seeking spirit, his heart was [m] open to entertaine Satan, as ready to betray Christ for gaine, as the Devill was to suggest the thought, or the Priests to offer the money: Self-seekers are of all others the fittest subject to receive Satans counsels, to swallow his hookes when they are baited with something sutable to their owne lusts, and

f 2 Sam. 20. 2.

g Joh. 5. 43.

h 1 Joh. 4. 5.

i Rev 13. 3.

1 Kin 22. 20.

k 1 Kin. 22. 22

l Gen. 3.

m Joh. 13. 2.

tending to their owne ends, there is no power nor possibility for that man to decline Satans temptations, who is strongly addicted to self-seeking. Satan seldome failes of accomplishing his end, in such as are given to the seeking of their owne ends.

8. Servile and abasing.

8. Self-seeking *doth exceedingly abase man*; it makes man, the Lord of the creature, to become the servant of the creature; It fils him with base *thoughts* about the creature, with base *counsels* to gaine the creature, with base and servile *love* to the creature, with base *confidence* in the creature, with base *services* under the creature; Self-seekers are even the most base of all persons: Such are under the creature and their owne lusts, as *Israel* under *Pharaohs* burthens and taskmasters: Man by self-seeking spoiles himselfe both of corporall and spirituall freedome; therefore these are stiled the [n] *servants of Mammon*. The servant is not his own but his Masters, goes and comes at his Masters command, cannot dispose of himselfe, but is disposed by his Master, works not for himselfe but for his Master. Thus self-seekers are not their owne, but the creatures, goe and come at the command of the creature: As the souldiers in the Gospell went and came at the command of the Centurion, and did what he would have them: They cannot dispose themselves to any good duty, they cannot put themselves upon the service of Christ, they cannot marry themselves unto Christ; but are altogether at the disposall of the creature; they are so under the power of the creature, that with the invited guests in the Parable, they *cannot* [o] *come to Christ*: They cannot intend Christ, the honour of Christ, and the everlasting welfare of their owne soules; the creature and their owne lusts are the prime and ultimate objects of their intendments; they can looke neither above nor beyond these: And the Apostle expresseth the shamefull abasement of such men by terming *their* [p] *belly their God*; and their glory their shame; their belly their God, true worshippers put themselves under God, study how to please God, referre all to to the glory of God: Self-seekers prostrate themselves under the creature, study how to please their lusts, and referre all to their owne corrupt and carnall ends, and that wealth, that

n Mat. 6. 24.

Mat. 8. 8.

o Lu. 14. 18.

p Phil. 3. 19.

that honour, that ease, that pleasure, that applause wherein they now glory proves their shame at the last. The present condition of selfseekers is a wretched bondage, and their latter end most shamefull and ignominious.

9. Self-seeking *makes a man both an Idolater and an Idoll.* An Idolater in serving the creature and his owne lusts, and an Idoll in exalting and setting up himselfe in the roome of God: Self-seekers bow downe to the creature, and to their owne base and carnall affections: As *Gideons* many thousands [q] *bowed downe to the waters. Jacob* propheſied of *Issachar, Issachar* is a strong Asse couching downe between two burthens, and he saw that rest was good, and the land that it was pleasant, and bowed his shoulder to beare, and became a servant unto tribute: Such base, sloathfull, and stupid asses are all self-seekers, couching downe between the creature and their fleshly lusts as between two burthens: They see it appeares to them in their carnall apprehension, that the creature is good, that riches, honours, pleasures are much to be desired, and that the fulfilling of their owne lusts is very pleasant, and therefore they bow downe the shoulders to beare the commands and injunctions of the creature, and all the impositions of the flesh, and become servants unto tribute: To these they pay the tribute of distracting thoughts, of tormenting cares, of carnall confidence, of inordinate love, and of hard service and base servitude, *Worshipping and serving* (as the Apostle saith) *the* [r] *creature more then the Creator.* And for this cause Saint *Paul* stileth *covetous self-seekers Idolaters*, because their self-seeking doth alienate them from God, and drawes that love and confidence, joy and delight which they should place in God to the creature; and that service which they should imploy for God, and that subjection which they should yeeld to God, they bestow about, and yeeld unto the creature and their owne lusts. And as they are Idolaters for their prostration of themselves to the creature and their owne corrupt affections: so they are Idols, For the exalting of themselves above God, minding, intending, and seeking themselves and not God, they adore and serve themselves and not the Lord, his [t] *servants yee are* (saith Saint *Paul*)

9. Idolatrous.

q Iudg. 7. 6. Gen. 49. 14, 15

r Rom. 1. 25.

Rom.6.16. *to Whom ye obey* : Self-seekers obey not God, but themselves, they conforme not themselves to the rules of Gods word, but to the dictates of their owne hearts; they propose not the glory of God, but their owne ends, and therefore they serve, and adore themselves and not God : Self-seeking excludes the soule of man from all communion with the true God, and carries it to the world as to a false God, and so proves a double abomination in the sight of God.

10. Self-losing. 10. Self-seeking *is ever attended with self-loosing*. He that seekes himself and not Christ, loseth both himself and Christ : He that seeks himselfe takes a *false rule* to direct him, erreth in his seeking, and therefore loseth in stead of finding : He builds his worke upon a *false foundation*, and therefore sinks in stead of standing, like the house built upon the sand in the Parable : He *puts himselfe out of Gods service*, and therefore misseth his great Lord and Masters wages : He levels all his arrowes to a *false marke*, and therefore like an Archer that shoots below the marke, he shoots in vaine : He leaves out God, *God is not in his thoughts*, he takes not God with him, he takes not Gods counsell to guide him, Gods power to assist him, Gods blessing to make his undertaking prosperous and successefull ; and therefore in stead of a blessing the curse attends and waits upon him : He intends not God, but himselfe, and therefore God leaves him to himselfe, to prove the Author and workman of his owne ruine. Present self-seekers and self-gainers prove in the event the greatest self-losers. The last end and issue never answers the expectation of self-seekers ; their labour like the labour of the Ostritch is in vaine : The Ostritch *leaveth her eggs in the dust, the foot crusheth them, and the wilde beast breaketh them*. Self-seekers lay all their labours in the dust, all their care & desire, all their industry and endeavour is about the things which are here below ; they lay all their egges in the dust, and all their labours at last are crusht and brought to naught ; *Rahel* had *w hard labour*, but the birth of her belly proved the death of her body : Self-seekers have hard labour, they labour like a woman in travell, but their birth proves their death, their gaine turnes to their losse, their pleasure to their torment, their honour to their shame. Against such the

t Psal.10.4.

u Job 39 16.

w Gen.35 16, 17.

Lord

Lord denounceth woe in stead of joy, shame in stead of glory, and desolation in stead of exaltation. [x] *Woe* (saith the Lord) *to him that coveteth an evill covetousnesse to his house, that he may set his nest on high, that he may be delivered from the power of evill: Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soule: For the stone shall cry out of the wall, and the beame out of the timber shall answer it. Woe to him that buildeth a Towne with bloud, and stablisheth a City by iniquity: Behold is it not of the Lord of Hoasts, that the people shall labour in the very fire, and the people shall weary themselves for very vanity.* Very great and shamefull are the losses which wait on self-seekers; their riches proves their poverty, their refuge becomes their ruine, and their exaltation their shamefull downfall; Very great is that mans unhappinesse who in the prophane neglect of God and Christ Jesus, labours to fill and furnish himselfe with earthly abilities: Self-seekers build on false promises, and feed themselves with deceitfull expectations: The Lord turnes their imaginary calme into a tempestuous storme, their devised paradise into a troublesome wildernesse, and their intended crowne into reall shame. The last event of their undertaking doth ever crosse their first intention; that which is unlawfully sought and gotten proveth the instrument of mans great discomfort and trouble. He that labours for himselfe, and not for God and Christ Jesus, is vaine in his labours, like him that builds on the sand, his house sinketh as fast as he erects it: Like him that weaves a piece of cloth in or over the fire, the fire burnes it as fast as he weaves it. Losse, vexation, shame and ruine is the recompence and portion of self-seeking: The estate of him that hath nothing is farre more pleasant, blessed and comfortable, then of him that hath a great abundance by self-seeking. Of such the Lord saith by the Prophet, declaring the vanity, perill, and pernicionsnesse of their labours, *they have* [y] *sowne the wind*, they have laboured in vaine, as he that casteth forth an empty hand, strives to sow but sowes not, *and they shall reape the whirlewinde*; their harvest, the fruit of their labours shall be more troublesome then their first undertakings; they that *will be rich* (saith the Apostle) they whose bent and incli-

x Hab. 2. 9. 10. 11. 12. 13.

y Hos. 8. 7.

nation is to themselves, and to the world, who chiefly mind themselves and things earthly, *fall into a temptation and a snare, and into many foolish and hurtfull lusts, which drown men in destruction and perdition.* Most wretched and uncomfortable is the gaine of self-seeking, Satan hath great advantage against them, they expose themselves to many temptations, they lay themselves open to his arrowes to wound them, the world like a snare intangles them, their lusts grow strong within them, and get Lordship over them; and they make shipwracke of soule and body, splitting the ship of their soules upon the rocke of worldly riches, and what they supposed should have been a staffe to sustaine them, becomes a burthen oppressing them, and what they thought would have been a spring refreshing them, becomes a Sea swallowing and utterly confuming them. There is no other cause of self-seeking but *inbondagement* to Satan, *inthralment* to the world, *servitude* to corruption, *separation* from God, *self-condemnation* from mans owne conscience; *emptinesse* in the greatest worldly fulnesse, *straights* in the midst of all sublunary sufficiency, and a tempestuous Sea of direfull agitations, tossings, and terrours in the soule of man: Looke upon all self-seekers, from the first to the last, and you shall find them all self-losers; *Adam* sought himselfe the bettering of his condition, but lost that blessed Image in which God created him, and that pleasant Paradise wherein the Lord had set him: *Cain* sought himselfe, and slew his brother *Abel*, but he lost himselfe, he became *a fugitive and vagabond upon the earth*: *Absolon* sought himselfe, he strove much to seat himselfe in his Fathers Throne; but he lost his life in the battell: *Gehazi* sought himselfe, he ran after *Naaman* for two change of garments; but he proved a shamefull loser, he sought change of rayment, but God changed his cleane into a leprous skinne. The Babylonish King sought himselfe, he said, *he would exalt his Throne above the Starres of God, and ascend above the height of the clouds, and be like the most High*: But he lost himselfe, he was brought *downe to hell, to the sides of the pit*; cast out of his grave like an abominable branch, and as a carkaise troden under foot. *Judas* sought himselfe, he sold his Master to gaine a few pieces of silver,

1 Tim. 6. 9.

Gen. 4. 12.

ſilver, but he loſt himſelfe, in the iſſue and upſhot he went away and hanged himſelfe. Invaluable is the loſſe of ſelf-ſeeking, heerby men looſe their ſpirituall *freedome* and become bondmen to their own luſts, to Satan and the world, hereby they looſe their *communion* and acquaintance with God, and goe out like *Caine* from the preſence of the Lord, and are ſpirituall vagabonds upon the Earth, hereby they looſe the *benefit* of all Gods ordinances, living under them as the blind man under the Sun, receiving no light from them, as Rocks in the midſt of a River, no way ſoftned nor made fruitfull by them; hereby they looſe *the love of God*, as a woman that ſeeks ſtrange lovers looſeth the love of her husband; hereby they looſe the *peace* and comfort of their ſoules, and *pierce themſelves thorough with many ſorrowes*, they make their bed a bed of thornes, and their feaſt becomes gravell to their teeth and gall to their palate, and at laſt they looſe *their ſoules and bodies forever*. Happy is that mans loſſe that looſeth all with the gain of Chriſt, curſed is that mans gain that wins the world with the loſſe of Chriſt, he that hath Chriſt hath alſo the true ſweet and comfortable uſe of what he doth poſſeſſe, he that hath not Chriſt is a very ſlave and bondman in the midſt of his greateſt poſſeſſion, the ſelf-ſeeker neither truly enjoyes himſelf, nor any thing els. Pſ. 127. 2.

11. Selfe-ſeeking *Works the heart of man to a baſe and ſlender eſteeme of holy and heavenly things*; Chriſt his ordinances and benefits are nothing precious in the eyes of ſelfe-ſeekers, their eyes are blinded, and ſee not the beauties of Chriſt, their palats are diſtempered, and taſt not the ſweetneſſe of Chriſt; their hand is withered, they cannot receive Chriſt; they commit [a] *ſpirituall adultery with the World*, and cannot love Chriſt; nothing but the creature is precious in the eyes of ſelf-ſeekers: *Eſau* preferred a [b] *meſſe of pottage* above his birth-right, the men of *Shechem eſteemed the* [c] *bramble* above the Vine, the Olive and the Fig-tree; the ſelf-ſeeker prefers the poore, low and empty things, the very bramble of the world, above Chriſt the true and living Vine, above the ordinances of Chriſt, whoſe fruit is better then

11. Undervaluing holythings

[a] Jam. 4. 4.

[b] Gen. 25. 31.

[c] Jud. 9. 9.

then the fruit of the Olive and the Fig-tree, and above the holy and heavenly inheritance, the blessed birth-right of Gods new-borne children: the *Pharisees* were great self-seekers, *they* [d] *loved the praise of men more then the praise of God, they did all their workes to be seene of men*; and as they were great seekers of themselves, so they were strange undervaluers of Christ; *they saw no* [e] *beauty nor comelinesse in him for which they should desire him*, they despised and esteemed him not, they derided his doctrine, they nourished in themselves a dishonourable opinion of his person, they said of him, *Is not this the* [f] *Carpenters sonne, is not his mother called* Mary, *and they were offended in him*; they reviled and despised him, by reason of the externall humility of his person, they drew matter of calumniation from the lownes of his outward condition; such as judge of Christ and his ordinances according to the outward appearance, are ever filled with base and contemptible apprehensions; the *Gaderines* were [g] great Swine-masters, and like their Swine they were full of swinish dispositions, groveling upon the Earth and minding only things earthly, trampling under their feet like Swine the precious things which Christ did cast before them, and when the uncleane spirit which Christ cast out, carried their Swine into the Sea headlong, they desired Christ to depart from them; self-seekers value the basest things of the world above the choisest things of God, they had rather be deprived of Christ Jesus, then of the least and lowest of the creatures.

d Joh. 12.

e Isa. 53. 2, 3.

f Mat. 13.

g Mat. 8. 34.

12. Seven evill branches of this unhappy root.
1 Imbondagement.
b Lu. 10.

12. Self-seeking shortly is a root of many unhappy branches, a spring of many bitter streams. 1. It *imbondageth* men to their corrupt and carnall lusts, makes them the servants of corruption, and puts them under the power and command of the world, it robs them as the [h] thieves in the Parable did the man travelling betweene *Jericho* and *Jerusalem*, of all their spirituall abilities, it wounds them in their understandings that they cannot see God; as the *Philistines* put out *Sampsons* eyes and made a slave of him; it wounds them in their wils that they have no liberty, no inclination, no disposition to choose or imbrace Christ; it wounds them in the hand of their

their faith, that they cannot believe in Christ, they cannot imbrace nor lay hold on Christ, it puts them under the creature as a servant under the command of his Master, as an adulterer under the power of the Harlot.

2. Self-seeking filleth man with *enmity* against his fellow brethren; other mens successe and happinesse, is a self-seekers anguish. *Josephs* brethren being led by a self seeking spirit, hated him, because his Father loved him, the increase of their indignation against him was according to the increase of his Fathers love towards him; this moved *Saul* to envy and eye *David*, to lay snares for his life; he that is given to self-seeking is farre from all true love to his fellow-brethren, their prosperity is a great eye-sore unto him. 2. Enmity.

3. Self-seeking makes men *mercilesse and cruell*, the lives of them who ecclipse the honour, or hinder the gain, or disturbe the pleasure of self-seekers are of no esteem with them. Why did [i]*Esau* plot the death of *Jacob*? Why did *Josephs* brethren conspire against him, and cast him into the pit? but by reason of that dominion which self-seeking lusts had within them. Self-seeking dissolves the strongest bonds and obligations of naturall affection, and turns fraternall unity into unnaturall and mortall enmity. 3 Cruelty. *i* Gen. 27. 42.

4. Self-seeking fils men with *causlesse, base and cursed jealousies* over others, and makes them wrong interpreters of other mens actions, and presumptuous and injurious expounders of other mens hid and secret purposes; this self-seeking lust made *Pharaoh* jealous over the *Israelites, least they should* [k] *joyne with his enemies, and make warre against him*: This made *Herod* jealous of Christ, fearing least Christ would take his crown and Kingdom from him; what made the chief Priests and *Pharisees* jealous of Christ, preaching many heavenly Sermons, and working many miracles among them; but an ambitious and self-seeking lust of theirs, they feared least therby they should loose their place and Nation; Christ came as a Servant to minister to them, to suffer for them, to bring them to an heaveply Kingdom, and they out of their self-seeking humour suspected him, least by 4. Causles jealousies. [k] Ex. 1. 10.

by his meanes they should loose their present jurisdiction; self-seekers are very uncharitable in their constructions of other mens purposes and undertakings.

5. Soule-torturing grief.

5. Self-seeking creates *much needles, unhappy and soul-torturing griefe*, and anguish in the hearts of self-seekers, like gall in the cup, a thorne in the foot and strong winde in the Sea, it imbitters their estate, troubles their walke and makes their inward man a very tempest; it makes their food *bread of* l *sorrows*, their bed a bed of thornes, and their day a day of clouds; self-seeking *Ahab* is m *sicke* upon his bed for want of *Naboths* vineyard; self-seeking *Pharaoh* is grieved because the *Israelite* multiplieth: the self-seekers in the *Psalmist* are *grieved*, n *gnash with the teeth and melt away to see the prosperity of the godly* and the frustration of their owne desires; every self-seeker is a self-tormentor, he that is given unto self-seeking needs none besides himselfe to molest and vex him; he carries his executioner still within him.

l Ps. 127.2.

m 1 Kin. 21.

n Ps 112.10.

6. Unsuccessfullnesse.

6. Self-seeking usually proves *unsuccessefull*, the event doth contradict their expectation; *Rebecca* out of her strong affection sought by siniſter meanes to get the o *blessing* for *Jacob*, she waited not for it in Gods way, she obtained it in her owne way, and when she had procured it, how fared it, she was greatly crossed. *Esau* purposed *to* p *kill Jacob*, *Jacob* is sent away and becomes a stranger to his mother; the crosses of self-seekers ever exceed their comforts; *Sarah* was very desirous of children, the Lord restrained her from bearing, she q gives her maid *Hagar* to her husband, but what was the issue of it; Hagar *conceived, and* Sarah *was despised in her eyes*, the birth of self-seeking proves uncomfortable, the self-seekers intended instrument of consolation, turns to an instrument of vexation; *Lot* r beheld all the plain of *Jordan* that it was well watered every where, and he chose it for his habitation, and pitched his tent toward *Sodome*; *But it came to passe that the King of* Shinar *with three other Kings,* s *tooke* Lot *and all his goods and departed*, thus was *Lot* crossed in his choise; the chiefest worldly fullnesse is often attended with the greatest crosses, and men meet with most disquiet, where

o Gen. 27.15.

p ver. 42, 43.

q Gen. 16.2, 3, 4

r Gen. 13.10, 11.

s Gen. 14.12.

where they promise themselves most comfort; it is the Lords and not the worlds presence that ministers both safety and contentation to Gods servants.

7. Self-seeking *takes away the comfort of what man possesseth for the present*; the having of all is as nothing to him that is possessed with a spirit of self-seeking; *Ahabs* crown and kingdome neither content nor comfort him, having a lusting humour after *Naboths* vineyard, the want of this doth more molest and vex him, then the having of all the residue doth solace him, for this he came *heavy and* [t] *displeased to his house, laid him downe upon his bed, turned away his face and would eate no bread*: Most unhappy and wretched is the estate and condition of that person whom God delivers over to the lust and humour of self-seeking, this makes him apprehend the Sunne of his prosperity, as a dark cloud wherin is no light, and the deepe river of his earthly abundance, as an empty pit wherin are no waters. *Haman* was highly honoured by *Ahasuerus*, yet having an ambitious and self-seeking lust within him, when he had related all his honours, concluded, *All this* [u] *availes me nothing so long as I see* Mordecai *the Jew sitting at the Kings gate*: Many a gracious poore man that hath nothing of the world, hath more satisfaction then he that hath the greatest earthly abundance with an insatiable greedy and self-seeking lust within him: great is the vanity, emptinesse and vexation of worldly fullnesse without the blessed presence of Christ Jesus; happy is the soule to whom God gives freedome from the lust of self-seeking. And this insatiable, polluting, base and imbondaging lust, let us mortifie and put to death with all the concomitants and attendants of it, as *Joshua* destroied self seeking *Achan* with all that appertained to him; this let us wound with godly sorrow, self-denyall and avocation of our hearts from the world, as *Joab* with three darts thrust through self-seeking *Absolom*, this let us root up as a most pernicious weed out of the garden of our souls; this let us put to death, as a most dangerous traitor and mutinous rebell in the common-weale of our hearts; let us daily strive for the increase of our liberty from self-seeking, as from the most loathsome of all spots, the most servile of all imbondages

7. Losse of the comfort of present havings.

[t] 1 Kin. 21 4.

[u] Hest. 5. 13.

Self-seeking lust how to be handled.

dagements, the most sly and subtle of all snares, the most mortall of all diseases, and the most prevalent of all inticing, soule-deceiving and soule-slaying instruments.

CHAP. XIV.

IS it their property and practice who are indowed with the life of true holinesse to prostrate themselves and all that is theirs under the feet of Christ Jesus? Then here may we see with open face the vanity, impiety and perill

1. Self-admiration very dangerous.

1. Of Self-admiration, of mans having high thoughts, an arrogant opinion of himselfe, and an over-weening conceipt of his owne excellency and worth. *Goliah* much admired the tallnesse of his owne stature, and the bignesse of his armour, vain and carnall man is often much taken, and extraordinarily lifted up with the thought of his own worth, and transcendency of his owne gifts, contrary to the charge of the Apostle, w *be not wise in your owne conceits*: Doe not dreame of a sufficiency of a light in the lampe of your owne souls, take not upon you to be your owne guides and Counsellours, presume not of a fullnesse at home in the house of your owne hearts: to which agrees that of *Salomon*, x *leane not to thine owne understanding, be not wise in thine owne eyes*: make not thine owne abilities the foundation wherupon thou buildest, the light by which thou walkest, the strength by which thou standest, nor the weapon by which thou expectest the conquest, promise nothing to thy selfe of thy selfe; be neither confident in, nor exalted with an opinion of thine own fullnesse and worth, For

w Ro. 12. 16.

x Pro. 3. 5, 7.

Six evils of self-admiration.

1. Ignorance.

1. Such as are over-swayed with self-opinion and self-admiration *are very ignorant*, they know not the state and condition of their owne soules. *Ephraim* had gray hairs here and there upon him, *howbeit* (saith the Prophet) *he knew it not*. Self-admirers are full of the characters

characters of profaneneſſe carry about them the ſignes and ſymptomes of ſpirituall blindneſſe, baſeneſſe, uncleanneſſe, poverty, bondage and everlaſting ruine, but they know it not: No man more ignorant of himſelfe, then he that hath higheſt thoughts of himſelfe, the *Phariſees* were great ſelfe-admirers, extraordinarily lifted up with the thought of their owne wiſdome, holineſſe and perfection, yet very miſerably blinde and ignorant, *blind leaders of the blind,* [y] *without the law,* as S. *Paul* confeſſeth, without the knowledge of the law in their underſtandings, without the inſcription of the law in their hearts, without conformity to the law in their lives. Without the light of the law diſcovering their ſinnes, without the power of the law humbling their ſoules; ignorance of mans owne vileneſſe begets ſelf-admirations; the *Laodicean* was ſtrangely puffed up with thoughts of his owne ſpirituall excellencies, and the maine ground therof was his blindneſſe, *he ſaid he was* [z] *rich and increaſed in goods and wanted nothing, not knowing that he was poore, blinde, naked, miſerable and wretched,* he that is of all men the worſt, is uſually in his owne opinion the beſt: carnall men thorough their blindneſſe, doe often take that for very great ſpirituall riches, which in the account of God is no other then very poverty and baſeneſſe.

y Ro 7. 9.

z Rev. 3. 17.

2. Self-admirers are *non-apprehenſive of the Majeſty and perfection of God,* and tranſcendent beauties of Chriſt, mans opinion of himſelf is ſutable to his apprehenſion of God, the more apprehenſive the ſoule is of Gods incomprehenſible Majeſty, holineſſe and glory, the more it is abaſed in the ſenſe of its owne emptineſſe, baſeneſſe and impurity. *I have heard of thee* (ſaith *Job* unto the Lord) *by the hearing of the eare, but now mine eye ſeeth thee, wherefore I* [a] *abhorre my ſelfe and repent in duſt and aſhes,* he that is filled with the admiration of Gods perfections is emptied of ſelf-admiration, and made very low and baſe in his owne thought and meditation of himſelfe. When the Prophet *Eſay* had in viſion ſeen the Lord ſitting upon the throne, he cryed out and complained of his uncleanneſſe, then he ſaid,

2. Non-apprehenſiveneſſe of Gods & Chriſts perfections.

a Iob. 42. 6.

said, [b] *Woe is me I am undone, I am a man of uncleane lips*, the sight of other mens rich and costly apparell, makes a poore man blush and be ashamed of his owne rotten rags. God and Christ are questionlesse great strangers to the thought of self-admirers, of such the *Psalmist* saith, *God is not in all their thoughts*; were the soule of man well studied and insighted in, full and frequent in the meditation of, and throughly acquainted with the Lords perfections, he could not but be much abased in the knowledge, sence and feeling of his owne imperfections, *His comelinesse* with *Daniel would be turned into* [c] *corruption, and his face toward the ground*, he would be humbled below the dust, and be baser in his owne eye than the earth: mens unacquaintednesse with Gods excellencies is a maine cause of their being self-admirers.

[b] Isa. 6 1. 5.

Ps. 10. 4.

[c] Dan. 10. 8, 9

3. Ingratitude and sacriledge.

3. Self-admirers are *very ungratefull and sacrilegious*, they rob God of the praise of all his gifts, they ascribe all unto themselves, they say with *Nebuchadnezzar*, *is not this great* Babell *that I have built by the strength of mine owne arme, and for the honour of my name*, as they referre all to their owne ends, so they looke on all as proceeding from their owne strength, *They* [d] *sacrifice* (saith the Prophet) *to their net, and burne incense to their drag*. God is neglected, their own art, wit, power and industry are admired, they deifie themselves and their own abilities. God is not regarded, his honour is wholy ecclipsed; they go not like *David in the* [e] *name of the Lord*, in the name of Gods authority commanding them, in the name of Gods wisdome guiding them, in the name of Gods power assisting them, in the name of Gods glory to honour him; but like *Goliah* they goe in their owne name, in the name of their owne pride exciting them, in the name of their owne fancy leading them, in the name of their owne wit, art, and strength helping them, and in the name of their owne praise and honour moving them, this is the *Alpha* and *Omega* of their undertaking, the first in intention, the last in execution. Self-admirers of all others are the most injurious unto God and Christ Jesus.

[d] Hab 1 16.

[e] 1 Sam. 17. 45.

4. Self-

4. Self-admirers are *uncapable of Christ and his graces*, no man partakes lesse of Christ, then he that doth most admire himselfe, such a man hath no right, nor cleare discerning of Christ, no sence and feeling of his want of Christ, no hunger nor thirst after Christ, no honorable opinion and esteem of Christ, no room in his soule to receive and entertaine Christ, and therfore continues empty of Christ. *There is more hope* (saith *Solomon*) *of a foole then of a man that is wise in his owne eyes*: he is full of self-wisdome, and therfore is uncapable of instruction, as a full vessell of other liquor, the *Pharisees* had their own learning in such admiration, that they utterly rejected Christs Doctrine. *The full stomack* (saith *Solomon*) *loatheth the honey-combe*, the full soule loatheth, slighteth, undervalueth those Doctrines and gifts of Christ, which are sweeter then the honey or the honey-combe. Self-admirers are very profane despisers of Gods choysest gifts and graces, and as they are full of self-opinion, so God turns them away empty of things heavenly and spirituall, *he sends the rich away* g *empty*. God fils that mans soule alone with heavenly goodnesse, who is emptied of all opinion of his own excellencies.

4 Uncapablenes of Christ. *f* Pro. 29. 20.

Ioh. 9. 41.

Pro. 27. 7.

g Luk. 1. 53.

5. Self-admiration *alienates the soule from God*, cuts off all communion and acquaintance betweene the soule and God. God will not looke in grace and favour towards him, God oppoſeth himselfe against him, *he resisteth the proud* by withholding his grace from him, by rejecting his prayer and supplication, by infatuating his wisedome, by dissipating his power, by crossing his undertaking, by leaving him as a prey to Satan, and powring contempt upon him. The Lord is very terrible in his opposition against the proud person. Very great and uncomfortable is the distance between God and self-admirers. He that admires himselfe cannot draw nigh to God by holy and humble supplication, pride hath such dominion within him, he cannot draw nigh to God by faith; he leanes so much upon himself, he cannot draw nigh to God by love, self-love doth so strongly oversway him, he cannot draw nigh to God by obedience, his pride will not suffer him to stoope to Gods precepts; he cannot draw nigh to God by holy

5. Alienation from God. *b* 1 Pet. 5. 5.

hunger and thirst after Gods gifts and graces, he is so transported with the thought of his owne fullnesse: Self-admiration excludes man from all the wayes of communion betweene God and his children, therefore i *trust in the Lord* (saith the Wise-man) *and leane not to thine owne understanding, in all thy Wayes acknowledge him, be not Wise in thine owne eyes, feare the Lord and depart from evill:* implying that as long as a man leanes to his owne wisdome, and hath himselfe in admiration, he can neither trust in God, nor humbly acknowledge God, nor truly feare God, nor depart from evill, but continues in the state of a totall and uncomfortable alienation and estrangement from God.

i Pro 3.5,6,7.

6. Shame and confusion.

6. Self-admiration is attended with *shame and confusion at last*; *Goliah* much admired himself, his owne stature and armour, yet was shamefully overthrowne in the battle, the Sword in which he gloried cut off his head. God often turnes the instrument and matter of mans pride, into the instrument and matter of mans shame. *Nebuchadnezar* magnified himselfe above measure in his Palace, which he had built, but from thence he was driven to dwell and eat grasse among the beasts; the Lord will make the condition of proud people most base and contemptible; hee that magnifies himselfe above men is unfit for the society of men; beasts and brutish creatures are the fittest consorts for ambitious self-admirers.

1 Sam. 17.

Dan. 4.30,31.

Cure of self-admiration.

Looke then, ô man, upon the baseness and uncleannes of thy Originall, upon the absence of all spirituall good, upon the presence and plenitude of all sin, upon thy imbondagement unto Satan, upon thy inthralment unto the creature, upon thy servitude under many noisom lusts, upon the rottennes and deceitfulnes of thy heart, upon the loathsomnes of thy wayes, upon the imperfection of thy best services, upon the strict account which thou must make for all thy abilities; and be no more a self-admirer, but a self-shamer, a self-condemner, a humbler of thy soule, and an admirer of God and Christ Jesus, for all thy freely received favours.

CHAP.

CHAP. XV.

SEcondly, In this may we also behold the pernicious and hatefull evill of self-exaltation: mans magnifying himselfe above the statutes and ordinances of God, by setting up his own inventions; above his brethren, by thinking better of himselfe then of others, hunting after the praise and applause of men, striving to commend himself to men, and to make himselfe glorious in the eyes of men; this is repugnant to the property and practise of them that live the life of true holinesse, of them that prostrate themselves and all that is theirs under the feet of Christ Jesus, an evill from which the Apostle dissuades us, *1 let us not be desirous of vaine glory.* Let us not exalt our selves above others, let us not strive nor study to bee magnified of others, let us not please and bless our selves in the vain applause of others; it is not humane applause, but God approbation, which ministers matter of true glorying to a Christian; we should rejoyce to see God glorified, but feare to heare our selves applauded, least our persons be idolized, least our hearts be vainly elevated, and Gods glory obscured. It is the crown and glory of a Christian to abase himselfe in the eyes of his Brethren for Gods exaltation; but shame at last will be that mans portion, who is ambitious and studious of selfe-exaltation; that man hath no cause to thinke that God will at last put the crowne of glory upon his head, who now takes the crown of praise from his God, *m them that honour me,* saith the Lord, *will I honour and they that despise me shall be lightly esteemed;* them that honour me, by consecration of themselves to my service, by subjection unto my precepts, by sincere intendment of me, and my glory in their undertakings, them will I honour, with the communication of my choyest graces to their soules, with the dispensation of my blessing upon their labours, by causing their way to be prosperous, and by making them amiable and acceptable in the eyes of their godly brethren, and by putting into the hearts of their very enemies, an honourable opinion of them;

Danger of self-exaltation opened and dissuaded.

1 Gal. 5. 26.

m 1 Sam. 2. 30.

them; humble subjection under God, holy walking with God, and comfortable fruition of the witnesse of God, is the most bright and beautifull crowne of a Christian; he that can most readily suffer himself to be abased for God, shall undoubtedly be most highly exalted by God; but God shall cover that mans face with shame and confusion, who dishonours God by self-exaltation, *for they that despise me shall be lightly esteemed*, saith the Lord; they that despise me, by nourishing dishonourable thoughts in themselves of my most glorious and incomprehensible essence, of my most sacred and divine attributes, of my most wise and unsearchable counsels, or of the high and holy way of my most powerfull, just and gracious providence; they that despise me, by contemning my statutes, by neglecting my ordinances, by slighting my servants, by profaning my name and my service, or by not using and benefitting by my word, by my chastisements and favours; *they shall be lightly esteemed*, accounted vile in my sight, and made vile in the eyes of men; he that exalts himself and his own lusts to the dishonour of his God, is of all persons the most base and ignominious. And self exaltation is indeed a very great and dangerous evill. For

Evils of self-exaltation.

1 Root & spring of foule impieties.

1. Self-exaltation is *the root and spring of many foule impieties*, the unhappy mother of many cursed daughters; mans pride and prophane contempt of Gods precepts, is the Originall of all vices, mans elevating himselfe and his owne corrupt affections and carnall purposes above the sacred limits which God hath set him, leads him into every transgression: Pride in the heart, like *Sheba* in *Israel*, blowes the Trumpet and draws the whole soule into rebellion against God, as he drew *Israel* to rebell against *David*. Self-exaltation moved our first Parents to eat the forbidden fruit: *Corah*, *Dathan* and *Abiram* to rebell against *Moses*; *Saul* to plot the death of *David*; *Pharaoh* to lay heavy burthens upon the children of *Israel*; *Absolon* to labour the deposition of his Father from the throne: Pride makes a man [a] *insatiable* in his desires, *contentious* with his neighbours, *injurious* to his fellow-servants, *slanderous* in his speeches; a *contemner* of such as are truly holy and gracious, and *impatient* of the yoake of Gods precepts; thorough pride man will not have Christ *rule over him*, hee will not stoope and

[a] Hab. 2. 5. Pro. 13. 10. Psa. 10 2. Psa. 119. 69. Psa. 123. 4.

and bow to Gods Commandement, but exalts himselfe above God, and becomes a law-giver to himself, walking after the counsell and imagination of his owne heart; God hath ever least possession, where pride hath most sway and dominion; all sorts of vices are the Subjects of the Common-weale of that soul, where pride sits in the heart as a King in his throne: *Pride* (saith *Augustine*) *is the beginning, end and cause of all sinne, pride being not onely sin, but also no sinne can, could or may be without pride, since sinne is nothing else but a contempt of God, whereby we despise his precepts, and nothing perswades man to this but pride*; and pride (saith *Aquinas*) is *the beginning of all sinne*; in regard of *time*, the first sinne of the Divell in heaven, and of *Adam* in Paradise; in regard of the *cause*, contempt of God the cause of sin, being found in every sin, and in regard of *Originall*, all other vices springing either mediately or immediately from this; the more a man exalts himselfe, the more he dishonours God, the more a man doth lift himself up in his own conceit and opinion, the more he doth cast & plung himself into the gulf and mire of spirituall pollution: fulnes of pride and fulnesse of uncleannesse are inseparable companions.

Superbia est omnium peccatorum initium & finis, & causa; quum non solum peccatum est ipsa superbia, &c.

2. Self-exaltation is *the patron and protector of all other vices*, this *blinds* men, that they cannot see their sinnes, this hardens men, that they will not confesse their sinnes, this makes men such admirers of themselves and their owne wayes that they apprehend their very vices to be virtues, this makes men *studious* and *artificiall* to cloake and colour, and hide their sins, this makes instruction and admonition the meanes of suppressing sin *contemptible*, and causeth man with impudency and shamelesse boldnesse to *maintaine and plead* for his profaneneſſe, the soule which learnes not to be humble, cannot cease from transgression; pride among other vices is like *Goliah* among the *Philistines*, the *Philistines* were invincible untill *Goliah* was overthrowne, other lusts in the soule of man are impugnable, untill pride and self-exaltation is cast downe, mans labour in the worke of mortification is vain and fruitles untill his pride is mortified, the spirituall conquest is never gotten, as long as pride beares the dominion: He that overcomes not this, overcomes no lust; Selfe-exaltation in the soule

2. Patron of all vices.

of man is like a Castle or Fort, and other vices like houses built under the Castle, which cannot easily be assulted and beaten downe, because the Fort defends them, the overthrow of other vices is impossible, untill the Castle of pride is beaten downe in the heart of man; the *Pharisees* being given to self-exaltation, to the seeking and lifting up of themselves, were under the power of every base lust, erronious, superstitious, covetous, malicious, their very piety was nothing but hypocrisie; he that doth not cease from himself will cease from no sinne, if he be but once put upon the temptation; therefore *be not Wise* (saith *Solomon*) *in thine owne eyes, feare the Lord and depart from evill*, implying that where there is not a cessation from self-wisdome and self-exaltation, there is no feare of God, no keeping of Gods precepts, no disposition, no care to please God, no cessation from sin for conscience sake, therfore *take away this vice* (saith *Chrysostome*) *that men would not appeare to men*; this vice of self-exaltation, *and all vices are cut off without labour*. Vpon the death of the first-borne of *Pharaoh* the children of *Israel* were delivered, upon the mortification of pride, the first-borne of the spirituall *Pharaoh*, the soules of men obtain a gracious freedome. *Goliahs* head being cut off, all the *Philistims* fled, the death of pride is the flight of all sinne; he that exalts himselfe remaines both a stranger to the life, power and comfort of all godlinesse, and a nurse and patron to all unclean and base affections.

Pro. 3. 7.

Tolle hoc vitiũ ut nulint homines apparere hominibus & sine labore omnia vitia succidantur

3. Most invincible of all vices.

3. Self-exaltation is *the most invincible of all vices*; the *roots* thereof are so deepe and strong, and so largely *spread* in the heart of man, it puts the soule at such a great distance from God, makes man so uncapable of Christ, and heavenly wisdome, so *weds* man unto *himselfe*, and causeth man so to please and delight himselfe in himselfe, so to prize the applause of man, and to *slight* the approbation of God, that there is no disease in the soul of man so uneasily cured, no weed in the garden of mans heart so uneasily plucked up, no enemy in the common-weale of mans soul so difficultly overcome as self-exaltation, it is the hardest taske

taske that ever man undertooke, truly to deny himselfe and fully to prostrate and put himselfe under God and Christs yoake. *Pharaoh* did many things in the way of love and honour to *Joseph*, he put his ring upon his hand and arrayed him in vestures of fine linnen, and set him over his house, but yet he reserved this unto himselfe, *to be greater in the throne then* Joseph; man may doe much in the way of outward zeale for God, he may exalt God very farre, above his profit, above his pleasure, above his peace, yea above his life, and yet still reserve to himselfe a preheminence above God, he may cloath the naked, feed the hungry, and give his body to be burned in the cause of God, and yet doe all this for himselfe, more then for his God, for his owne applause more then for the praise of God, for the having of a name with men, more then for the glorifying of the name of God. Of all conquests, selfe-conquest is the most difficult, most excellent, most noble and glorious, *he that can* [o] *rule his spirit* (saith *Solomon*) his proud, his self-seeking and self-exalting spirit, *is better then he that taketh a City*. Man hath no greater enemy then himself, he never doth more excellently then when he overcomes himselfe, the overcoming of a Kingdome is nothing in comparison of mans conquest of his owne corruption, pride is the first evill in mans departure from God, and the last evill which is overcome in man returning unto God. [p] *Shamma* stood it out and defended the field *When the people fled*. Self-exaltation stands it out like a mighty champion in the heart of man, when all other lusts seeme to fly; when other lusts goe out like fire that wants fewell, yet this lust of self-exaltation, as long as any thing of the old-man remaines in man, will put it self forth and strive to soare aloft, and climbe up in the thron of God. Man hath most cause to watch & pray against self-exaltation of all the evils which are within him.

o Pro. 16. 32.

p 2 Sam. 23. 12 *Cum bene pugnaris cum cuncta subjecta putaris, quæ post infestat vincenda superbia restat.*

4. Self-exaltation *corrupteth and destroyeth all the gifts and graces bestowed on man*; the evill herbe in the Prophets pot made the pot a *pot of death*; ambition and self-exaltation in the soule of man marres all the excellencies of man, turns all his gifts into a pot of death, poysons all the indow-

4 Corrupter of all gifts.

q 2 Kin. 4. 40.

endowments of man, the more he hath received, the lesse mindfull he is of God, the higher thoughts he conceiveth of himselfe, the more able and active he sheweth himself in evill, and the more he sleights and scornes all instruction: That man of all others is the fittest instrument to doe the worke of the prince of darknesse in whom abilities and a proud spirit are concurrent; this like leaven sowrs the whole lump of mans vertues, *the* [r] *tree sweetned the waters of* Marah which were bitter, but this like gall and wormwood sowres and imbitters those gifts and abilities which in themselves are very sweet and of singular use, making vertue and the duties of piety, subject and serviceable to mans vain-glory; it is *Gregories* observation that as humility cuts the sinews of all vices, and strengthens all vertues, so pride destroyes all vertues, and strengthens all vices; pride is a very pernicious and venimous herbe, poysoning all the liquor in the pot, his vertues will at the last be censured as vices, in whom the ambitious humour of self-exaltation beares dominion, the least measure of grace with humility and meeknesse is farre better then the greatest abilities with a proud spirit: It is better feeding on a slender dish well seasoned, then on a great dish furnished with all dainties having poyson mingled with it.

[r] Ex. 15. 25.

5. Spirit ill barrennesse.

5. Self-exaltation *keepes the soule barren*, barren of *knowledge*; he that exalts himselfe regards not wholesome counsell, he rejects the Word of God, and there is no true wisdome in him; *the proud* (saith the Apostle) [t] *knowes nothing*: Nothing of God the Father regenerating him, of Christ redeeming him, of the Spirit sanctifying him, of the Word enlightning, humbling, changing and renewing him; he leanes upon his owne corrupt and carnall reason, a lamp wherin is no light; the proud mans light is darknesse, his very knowledge is miserable and wretched ignorance; he continues barren of Faith, he builds on man and not on Christ, *How can ye* [u] *believe* (saith Christ) *who seeke honour one of another, and not the honour which cometh from God*; he remaines barren of love, a self-lover, and no

[t] 1 Tim. 6. 4.

[u] Joh. 5. 44.

lover

lover of God, the motion of his heart is terminated within himselfe, he brings forth all his fruit unto himselfe, and is an [u] *empty vine* in Gods account, he continues barren of all *grace. God giving grace to the humble, but* [w] *resisting the proud. Isidore* relates that on the mountaine of *Libanus* there are Cedars very tall, and gloriously flourishing, but never bearing fruit, and the reason is rendered, because the Mountains on which they grow are so high, that they receive not the reflection of the Sun-beames, and the waters naturally descend unto the valleyes. Thus self-exalters seated on the high Mountaines of common abilities are barren of all fruit acceptable unto God, because they are neither savingly enlightned, nor warmed with the beames of the Sun of Righteousnesse, nor watered with the dew and moysture of heavenly grace; none more empty of saving goodnes then such as are most exalted in their own imaginations.

u Hos. 10. 1.

w Iam. 4 6.

6. Self-exaltation *abaseth God:* The *Philistines* placed their *Dagon* above the Arke, the proud man sets himself above God, ambitious self-exalters, like so many petty Antichrists, *exalt themselves above all that is called God.* They set themselves above the law of God, *they* [x] *breake the bands therof asunder and cast away the cordes therof from them,* they serve not God according to Gods institution, but after their own invention, instead of receiving Gods prescription, they prescribe how God shall be served by them: they exalt themselves above the *Ministers* of God, they esteeme not their instruction, their words are in their account but *babling*; they exalt themselves above the *offices* of Christ, they entertain not Christ as a *Prophet* instructing them, as a *Priest* to sanctify them, as a *King* to beare spirituall dominion within them; they exalt themselves above the attributes of God, above the dominion of God, refusing subjection above the wisedome of God, rejecting his counsell, not suffering themselves to be guided by him, and above the power of God, resting upon an arme of flesh, and not upon the arme of the Lord; there is no sin that makes man more injurious unto God, nor that sets man in greater opposition against God, then self-exaltation; all other vices, saith *Gregory*, fly from God to the creature, as covetous

6. Abasement of God.

x Ps. 2.

touſneſſe to gold and ſilver, luxury to fleſhly delights, &c. *Onely pride oppoſeth it ſelfe againſt God and uſurps that unto it ſelfe which is proper to God. I ſay unto you* (ſaith *Bernard*) *that every proud man exalts himſelfe above God, for God will have his will to be done, and the proud man will have his will to be done, but God only in things which right and reaſon doth approve, the proud man in things which are beſide and againſt both right and reaſon*; man doth very ſhamefully abaſe God by exalting himſelfe and his own will, above the word and will of God.

7. Self-deceitfulneſſe.

7. Self-exaltation *deceiveth*, making man thinke himſelfe wiſe, when he is ignorant; holy, when he is profane; free, when he is captive; full, when he is empty: It makes man appeare unto himſelfe to be another then in deed he is. Like him in the Prophet that dreamed he had eaten, and was full, but when he awakened he found himſelfe empty; No man more apt to be deluded then he that is ſelf-conceited and deſirous to be applauded.

8. Shamefull baſement of man.

8. This likewiſe *ſhamefully abaſeth man*, makes him the conſort and very habitation of Satan. God dwels with the humble, Satan with the proud, whom God reſiſteth, Satan poſſeſſeth, the more a man doth exalt himſelfe againſt God, the more he doth abaſe himſelfe under Satan, the more God with-drawes himſelf from him, the nearer Satan draweth to him, the more God abhorres him, the more delight Satan takes in him; and therfore the proud man is not unfitly termed by one, *umbraculum Satanæ*, a ſhadow ſet by Satan againſt the Sun of Righteouſneſſe, driving the light of grace from him, and making himſelfe a ſhadow for Satan to ſleep and reſt in. O how diſhonourable, baſe and ſhamefull is their condition, who ſeeke their owne honour with Gods diſhonour! Hee that moſt magnifies himſelfe above others, is the moſt baſe of all others: He alone that puts himſelfe and all that is his under Chriſt is truly honourable; he that exalts himſelfe and denyes obedience to Chriſt is moſt baſe and contemptible; he that is not Gods holy and gracious ſervant is Satans ſhamefull and unhappy ſlave.

9. And

9. And lastly, Self-exaltation *alienates man from Heaven*; the way to Heaven is by humility and self-denyall; *Jonathan* and his Armour-bearer ascending the hill, 1 *Sam.* 14. crept upon their hands and their feet; Christ humbled himselfe and then he was exalted, he went by the Crosse to the Crowne, and all believers his armour-bearers and followers, as many as intend Heaven must tread the steps of Christ, vaile and bow to Christs Scepter, he must learn of Christ *to be meeke and lowly, hee must deny himselfe and take up his Crosse and follow Christ*, or he can never enter into Christs glorious rest; hell is the appointed habitation for every soule that is not humble, God will cast downe them that exalt themselves; the Lord will shame them, who honour themselves and not him, this is the great evill and danger of self-exaltation.

9 Alienation from heaven.

CHAP. XVI.

IF you demand how it comes to passe that vain man is so prone and forward to exalt himself, to magnifie himselfe in the eyes of men, and so slow and backward to exalt and set up Christ?

Grounds of mans pronenes to self exaltation.

I answer, this ariseth 1. *From mans ignorance of his own corrupt and base estate*; did man see how he is a dead man in whom is y *no life* of grace, a bond-man, a spirituall z *prisoner* unto Satan, having many lusts like chains and fetters tying him, an a *empty house* wherin dwelleth no good, and a loathsome *Leper* having no spirituall beauty on him, but altogether deformed and defiled with the contagion of sinne, he would with the *Leper* in *Leviticus* lay his hand upon his mouth, and cry out, *uncleane, uncleane, uncleane*: *Paul* while he saw not the baseness and badness of his naturall estate, put no price upon Christ, walked as an

1 Mans ignorance of his base estate.
y Eph 4 19.
z Isa 42.7.
a Ro 7.18. Lev. 13.

an adverſary againſt Chriſt, being filled with high thoughts of himſelfe; but after the *commandement* [b] *came*, preſenting his ſpots like a glaſſe before him; he humbled himſelfe, he was in his owne apprehenſion as a dead man, in whom was no life, no beauty, no excellency, then he was an abhorring to himſelfe, and Chriſt was precious in his eyes, then all was dung and droſſe in compariſon of the [c] *excellent knowledge* of Chriſt; then he did no more exalt himſelfe but Chriſt; then hee determined *to know* [d] *nothing but Chriſt and him crucified*; then he preached Chriſt and not himſelfe; then he put himſelfe wholly upon the ſervice of Chriſt, and made it his crowne and comfort to draw men unto Chriſt. He that is moſt ignorant of himſelfe, is moſt proud, and moſt ſtudious to exalt himſelfe. Mans ignorance of his neceſſity of Chriſt makes him regardleſſe to exalt Chriſt.

b Rom. 7. 9.

c Phil. 3. 8.

d 1 Cor. 2. 2.

2. Inconſiderateneſſe of receivings.

2. *Mans inconſiderateneſſe of his receivings.* He conſiders not that he is a ciſterne, and God the fountaine, a branch and Chriſt the root, that all that he hath is a [e] *gift*, a borrowed thing, the Lords and not his; He remembers not that he hath nothing of his owne beſides his ſinne, that all his [f] *ſufficiency* is of God, both naturall and morall, temporall and ſpirituall, as all the bright and lightſome ſufficiency of the aire is from the Sunne: He cannot ſenſibly confeſſe with *David*, [g] *riches and honour come of thee, and thou reigneſt over all, and in thy hand is power and might, and in thy hand it is to make great, and to give ſtrength unto all.* Vaine man lookes on all that he hath, as *Nebuchadnezzar* on his [h] *Babel*, as on a houſe of his own building, as on a tree of his owne planting. He [i] *ſacrificeth to his owne net*, and burneth incenſe to his owne dragge; and therefore like *Nebuchadnezzar*, he exalts and magnifies himſelfe and not Chriſt. He that doth not ſee and feele Chriſt in his receivings, can never admire Chriſt in them, nor be drawne to Chriſt by them, but is vainly puffed up againſt Chriſt in the preſence of them. When *Jeſuran* [k] *waxed fat*, was filled with all earthly abundance, *he kicked*, rebelled againſt God, refuſed the Lawes and ordinances of God, he forſooke God which made him, and lightly eſteemed the rocke of his ſalvation. And why ſo, whence proceeded this exalting of himſelfe

e Iam. 1. 17.

f 2 Cor. 3. 5.

g 1 Chron. 29.

h Dan. 4. 30.

i Hab. 1. 16.

k Deut. 32. 15.

himselfe, and this sleighting of his God. The reason is rendred: *He was unmindfull of the rocke that begate him, and forgot the God that formed him,* He remembred not that God was the authour of his being, the rock of his preservation, and the fountaine that ministred all his fulnesse to him. The great receivings which should move man to walke humbly with God, through inconsideration doe often occasion man to exalt himselfe against God.

3. *Forgetfulnesse of mans place and station.* Man remembers not that his place is not the place of a Master, but of a servant, not of a King but of a Subject, not of a Lord but of a Steward: The greatest earthly Potentates are under God as servants, lyable to an *account* for all their receivings, bound to imploy their [m] *talents* to Christs advantage, to minister to others of their abundance, and not to exalt themselves above others, because they possesse more then others. The Mother hath full breasts given her not for insultation over the childe, but for ministration of milke to the childe; God fils the breasts of some with great abundance, not to magnifie themselves above others, to trample and tread downe others, but to communicate to others necessities. Kings and Queenes are the [n] *nurses* of the Church, no mans greatnesse exempts him from obedience unto God, and serviceablenesse to the Church of God: On some God bestowes but little to try their patience, on others he conferreth much to exercise their humility and meeknesse: But mans forgetfulnesse of this doth often occasion him to walke insolently towards his poore brethren, and in stead of being an Olive, a Vine, a Fig-tree to his brethren to shadow, feed, refresh, and cheere them: He becomes a [o] *bramble* to vexe and annoy them; in stead of honouring God with his substance, he labours to honour himselfe in the eyes of others.

3 Forgetfulnesse of mans place & station.

l Luk 16 2.
m Mat 25 23. 2 Cor. 8. 14.

n Isa. 49. 23.

o Iudg 9. 9.

4. *Misprision of the true glory of man.* Mans honouring Christ is the truest honour of man: Holy and humble obedience is the honour of a Christian; The honouring of the Father, Husband, Soveraigne, is the honour of a Sonne, a Wife, a Subject; and the honouring of Christ is the glory of them who are the Children, the Spouse and Subjects of Christ.

4. Misprision of Mans glory.

He

p Rom. 14 18

He (saith Saint *Paul*) *that in these things*, in righteousnesse, peace of a good conscience, and spirituall joy, *serveth Christ is acceptable to God, and approved of men*: Very honourable in the eyes of God and good men; but vaine and carnall man thinks no honour comparable to the honour which men give,

q Joh. 12. 42.

he loves the praise of men more then the praise of God, and therefore labours more to worke himselfe into the hearts of men, then into the favour of God, doth more to draw the eyes of mens vaine admiration, then the eyes of Gods gracious approbation towards him, and strives more to have the testimony of man applauding him, then the witnesse of Gods Spirit, sealing him up unto the day of redemption; and for this he studies to exalt and make himselfe appeare *Simon Magus* like, Some *great one* in the eyes of the people, for this he many times shunnes Christ, and declines him in his ordinances, in his heavenly truths, in his members, in his prescriptions, so farre as he discernes them to prejudice his reputation in the eyes of the people.

r Unsensiblenes of the unhappy fruits of Self-exaltation

5. *Unsensibleneſſe of the evill and unhappy fruits of ſelf-exaltation.* Many men have no thought, no apprehension of the wretched and shamefull effects of this exalting and magnifying themselves above that which is convenient, they perceive not how it makes their soules the *Subiect* of all uncleanneſſe, the *slaves* of Satan, the *servants* of men, the *enemies* of God, *strangers* to Christ, an *abomination* in the eyes of God; *uncapable* of all benefit and comfort by the ordinances of God; *impatient* of crosses; *despicable* in the eyes of men, discerning their ambition; *unteachable* receiving no instruction of wisedome from them that teach them, no reproofe from them that admonish them; *hypocriticall* in their profession of Christ, like a Sepulchre whited without, but full of dead mens bones within; *envious* and full of griefe to see the welfare, prosperity, and honour of others; *unsavoury* in the nostrils of their brethren, through the rotten and loathsome breath of their self-commendation; and at last, the *Subiect of all shame* and confusion, the Lord making their shame suitable to their pride, and the degree of their confusion answerable to the measure of their self-exaltation.

O there-

O therefore if thy gifts be more eminent then others, consider it is the *Lord makes thee to differ*, and Gods favour must be unto thee as motives to humility and meeknesse, and as obligations to sincere and sound obedience.

Cure of Self-exaltation. 1. God makes the difference.

2. Remember that it is not the greatnesse of the gift, but the *well using* of the gift, that is, the glory of the receiver: It is not the having of any thing, whether much or little, but the having of Christ with it, that makes it full and satisfactorie, sweet and comfortable, usefull and beneficiall unto man.

2 Well using of gift, honour of receiver.

3 Consider whatsoever thou hast, if it *puffe thee up*, and make thee swell, it is not food but poison, no mercy but a curse, no evidence of divine favour but of severe anger to thy soule.

3 Gift puffing up, a curse.

4. Thinke upon the *tenure* by which thou holdest all that thou hast, thou art but a tenant at will, the inheritance is Christs, and he may turne thee off when he list: All things goe and come at his command, as the souldiers at the command of the *Centurian*.

4. A mans tenure, a tenancy at will.

5. Know and be assured that the glory and fulnesse of man is Christ, all abilities are a very vanity and emptinesse without Christ Jesus. He that hath most of Christ Jesus is of all persons the most glorious, neither hath man cause of glorying and rejoycing in any thing but in Christ alone. *He that glories must glory in the Lord*, and in nothing else: He must glory in the *power* of Christ supporting him, in the *wisdome* of Christ directing him, in the *blessing* of Christ making all successefull to him, in the *all-sufficiency* of Christ putting a fulnesse into his possession, whether much or little, in the *righteousnesse* of Christ justifying him, in the *presence* of Christ encouraging him, and in the *love* of Christ solacing him. That man hath the greatest glory, and the sweetest and surest fulnesse who hath most of Christ Jesus.

5. Christ mans glory and fulnesse.

6 Observe and weigh well how the issue and *event of all* is not so much *dependant* upon the abundance and excellencies of mans abilities, as upon the *all-disposing hand* of God. *I returned and saw under the Sunne* (saith *Solomon*) *that the race is not to the swift, nor the battell to the strong, neither yet bread to the wise,*

6 Issue of all dependant upon Gods All-disposing hand.

wise, nor yet riches to men of understanding, nor yet favour to men of skill, but time and chance happeneth to them all. The event and issue is not according to the abilities of man, but according to the decree and dispensation of God: It is not in the power of the swift to escape by running, nor in the power of the strong to overcome in the battell, nor in the power of the wise to fill himselfe with bread, nor in the power of the prudent to furnish himselfe with wealth, nor in the power of the skilfull to obtaine favour with men. *Hasael* though swift as the Hart yet he fell in running; *Goliah* a man of mighty stature fell in the conflict with little *David*; The Barley cake in the *Midianites* dreame overturned the *Midianitish* Hoast: *David* a man of singular wisedome sometime wanted bread, and *Paul* was in hunger and in thirst often: *Joseph* a man of singular wisedome was hated of his brethren, and undeservedly cast out of the favour of *Potiphar*. Mans welfare, comfort and happinesse springs not from the excellency of his abilities, but from Gods gracious, wise, and all-ruling providence. *A horse* (saith the Psalmist) *is a vaine thing for the battell, neither shall he deliver any by his great strength. Behold the eye of the Lord is upon them that feare him, upon them that hope in his mercy.* It is not the perfection and excellency of the instrument, but the *Coagency* of God with it that puts efficacy into it, and makes it helpfull, honourable and comfortable to the user of it. The meditation of the subjection of all abilities under Gods gubernation and providence is of great power to purge their possessors of all self-exalting cogitations.

7. Vnexpected change.

7. Meditate upon the sudden and *unexpected change which may come.* The river of mans abundance may be turned another way, dryed up, or faile like the waters of *Tema*, and be empty like *Hagars* bottle: The Sunne of mans prosperity may be suddenly ecclipsed, and shine no more: The shadow of mans earthly comforts may be smitten, and vanish like *Jonahs* gourd. Very sudden and dismall outward changes are incident to all sorts of persons. *Jobs* riches was soone changed into poverty. *Nebuchadnezzars* glory was quickly turned into ignominy. *Man* (saith *Solomon*) *knoweth not his time*, he knoweth

knoweth not his time of want when he is full, his time of trouble when he is at peace, his time of disgrace when he is in honour, nor his time of death when he is in health. *As the fishes that are taken in an evill net, and as the birds that are caught in the snare, so are the sonnes of men snared in an evill time, when it falleth suddenly upon them.* Man hath small cause to magnifie himselfe in the presence of things subject to such sad and sudden changes. Were man well studied in, and truly sensible of the mutability of all abilities, he would never glory in their presence, he would undoubtedly walke in a holy feare, and in much humility and meeknesse in the midst of the greatest fulnesse.

CHAP. XVII.

Prerogatives and benefits of Self denyall.

LAstly, in the meditation of this we may behold and take notice of the happinesse of their estate, of the sweet and gracious frame of their soules who are able to deny themselves and their owne affections, and prostrate themselves and all that is theirs under the feet of Jesus Christ: These men have a blessed liberty and freedome from the odious monsters of impiety, self-seeking, self-admiration, and self-exaltation with many other evils: He hath ever most freedome from the power of corruption, whose heart is filled with the greatest measure of self-denyall. It is a very great blessing to be truly and throughly humble.

1. Full & comfortable possession of Christ.

1. This works the soule of man to a very *full and comfortable possession and fruition of Christ*. The more man is wrought out of himselfe, the more he is wrought into Christ: The more man is emptied of himselfe, the more he is filled with the fulnesse of Christ: The more man is removed from himselfe, the nearer he approacheth unto Christ: The more fully he participateth of Christ, the more sweet and comfortable communion he hath with Christ: The *Altar* under the Law

was hollow to receive the fire, the wood and the Sacrifice. The heart of man which is humble, empty of all ſpirituall pride and ſelf-conceit, is moſt capable of the fire of the Spirit, and of Chriſt who offered himſelfe a Sacrifice for our ſinnes. The ſoule of the humble is Chriſts habitation; the veſſell which he filleth with his grace, and receives into a ſweet conſortſhip with himſelfe: *For thus ſaith the* [r] *high and the lofty One that inhabiteth Eternity, whoſe name is holy. I dwell in the high and holy place, with him alſo that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite Ones.* God miniſters moſt ſpirituall conſolation to him that is moſt low and baſe in his owne eye, and apprehenſion.

[r] Iſa. 57. 15.

2. Invincibleneſſe.

2. This makes the ſoule of man *moſt invincible.* The low ſhrub endureth all the guſts, and blaſts of wind, abiding faſt rooted; No winds of trouble or temptation can over-throw the humble though they may a little ſhake him: The humble ſoule puts a [s] *low price* upon the world, the gaine of it doth not much affect him, the loſſe of it doth not much diſquiet him: He leanes not on himſelfe, or any other arme of fleſh, his whole [t] *dependance* is upon Chriſt; Chriſt is the [u] *ſtrength* by which he ſtandeth, the light by which he walketh, the crowne and portion in which he rejoyceth, and nothing can ſeparate him from Chriſt: Satan hath leaſt opportunity to faſten a temptation upon him: The proffers of the world have no relliſh with him, the menaces of men raiſe no terrour in him; Chriſt is every way ſo compleat in his apprehenſion, that he accounts both the favour and the hatred of the world as nothing, being [w] *crucified* to the world, and the world alſo unto him. *Bede* relates a poeticall fiction of a man whom they called *Terræ filius*, who fought with a tyrant named *Hercules.* This *Terræ filius* when he was weary caſt himſelfe on the ground, and recovered his ſtrength, which *Hercules* perceiving lifted him up into the aire, and ſo overcame, and ſlew him. In like manner man fighting with Satan, humbling and abaſing himſelfe, abhorring himſelfe with *Job below the duſt and aſhes*, reneweth his ſtrength, and remaineth invincible; but Satan lifting him up, filling him with high and proud thoughts

[s] Phil. 3. 8.

[t] 2 Cor. 1. 9.

[u] Phil. 4. 13.

[w] Gal. 6. 14.

thoughts of his owne worth, prevailes against him, obtaines victory over him. Pride makes man a slave to Satan; humility makes man victorious over him. *The meek* (according to that of the Prophet) *shall* [x] *increase his joy in the Lord.* The soule which is truly humble drawes matter of consolation out of all suffering, and from every estate and condition wherein the Lord sets him. [x] Isa. 29 19.

3. This exceedingly *indeares man unto God.* He that is least in his owne eye is greatest in the esteeme of God: He is best beloved of God who is most out of love with himselfe. The humble soule is most *capable* of spirituall instruction: The best scholler in Christs schoole; most *obedient* unto Gods precept, the best servant in Christs family; most *fruitfull* in every good worke, most apt to every good duty, the choisest Tree in Gods Orchard; most *sincere* and full in the intendment of Gods glory, the truest lover among all the friends of God; most *thankefull* for all blessings, the best receiver and improver of Gods mercies; most *apprehensive* of Gods perfections; most affected with Gods goodnesse, the greatest admirer of Gods and Christs excellencies, and therefore most deare to God of all others. *To* [y] *this man* (saith the Lord) *will I looke*, with the eyes of my love solacing and accepting him, with the eyes of my mercy pardoning and forgiving him; and with the eyes of my care and providence, sweetning and disposing all for good unto him: *Even to him that is poore and of a contrite spirit, and trembleth at my* [y] *word.* To him will I looke when he heareth my word, dispensing my grace unto him; when he prayeth, returning a gracious answer to him; when he mourneth, *putting all his teares into my bottle*, comforting him; when he is in distresse, delivering him; and when he is in want, supplying him: God is very wonderfull in his gracious manifestations to soules filled with humility and meeknesse, to men denying themselves and their owne affections. *The* [z] *ornament of a meeke spirit is in the sight of God a thing of great price; a contrite and a broken spirit God will not despise.* Mans estimation with God is sutable to his disestimation of himselfe. 3. Endearement of man to God. [y] Isa 66.2. [z] 1 Pet. 3. 3.

4. This doth very wonderfully *exalt a man.* He that is most humble 4. Exaltation of man.

humble is most honourable. Mans self-denyall ever tends to his exaltation: It is Christs promise, *he that* [a] *humbleth himself shall be exalted*: The humble soule is the [b] *vessell* which God filleth with the wine of his choisest grace, the *Temple* in which the Spirit of God dwelleth, the *servant* whose worke the Lord accepteth, the [c] *Petitioner* in whose prayer the King of mercies delighteth, the *Favourite* whom the King of Kings honoureth, the *Spouse* whom the Prince of peace receiveth in wedlocke, and the *friend* to whom the [d] *Secret of the Lord* is imparted. God communicates great honour unto them, who for his honour are contented to abase themselves in the eyes of men. *David* was content to appeare outwardly vile, yea [e] *more vile*, that he might honour God, and God made him more honourable, confirming and strengthening him in the kingdome. *Moses* was the [f] *meekest man on earth*, a man that had low thoughts of himselfe, a man of singular perfection in the way and worke of self-denyall, refusing all the honour of *Egypt*, and chusing to endure affliction with Gods people: But God made him most honourable, called him up unto himselfe in the Mount, and made him the leader of his people: It is good losing for God, the incurment of dishonour for God is recompenced with the greatest honour from the hand of God: The Baptist abased himselfe very low to exalt Christ; he told the people that such was Christs dignity, worth and excellency, that *he was not worthy to stoop downe and untie the latchet of his shooe*; and Christ very highly honoured him, telling the people, that *there was not a greater borne of women then the Baptist*. Man is ever so much the more precious in the eyes of Christ, by how much the more despicable he is in his owne, and other mens eyes for the love and cause of Christ. There is more honour in the humble mans ignominy, then in the proud mans pomp and glory: He that is [g] *least*, through self-denyall, holy abasement, and unfained humiliation, *shall be greatest in Gods Kingdome*; Greatest in spirituall liberty and freedome, in the measure of Sanctification, in Gods account and acceptation, and in the degree of future glory communicated to him.

5. This ministers a very *sweet and blessed freedome to the soule*.

a Luk. 14. 11.
b Iam. 4. 6.
c Psal. 10. 17.
d Psal. 25. 9, 14
e 2 Sam. 6. 22.
f Num. 12. 3.
Heb. 11.
Mat. 3.
g Mat. 18. 4.
5. Sweet and blessed freedome.

soule. He that is most humble is the choisest Freeman in the world: Self-denyall is a very great and happy freedome: He that is most humble hath the greatest measure of grace conferred on him, and whersoever is most grace there is most freedome: *Where the* [b] *Spirit of the Lord is, there is liberty* (saith the Apostle) The humble man is free from ignorance in his understanding. *With the lowly there is* [i] *wisedome* (saith *Solomon*) and *God doth guide the humble in iudgement* (saith the *Psalmist*) He that is most humble hath the most cleare and comfortable discerning of the mysteries of Gods Kingdome; He is free from *perverseneſſe* and frowardneſſe in his will, *to* [k] *will that which is good is present with him*; ready at hand, his soule is very strongly bent and inclined thereunto; as the rivers to flow downe the channell: Holy and religious duties suite with him, as the Sunne with the eye, and the path with the foot; he is free from much vanity in his thoughts, vaine thoughts doe not lodge with him; his thoughts of God are high and honourable, his thoughts of himselfe are low and humble, his thoughts of Christ are sweet and full of admiration, his thoughts of sinne are sorrowfull and full of detestation, his thoughts of the world are sleight and contemptible, his thoughts of the word and worke of God are pleasant and delightfull: He is free in his heart from *obstinacy* and hardneſſe, his heart is soft and tender, *trembling at the word of God*: The Law of God is in his heart, and he delights to doe the will of God; he is free from *base and servile feare, carnall confidence, and fleshly ioy, and Worldly love* in his affections; he is free from impatience and murmurings in his afflictions, free from *discontentment* in his low and empty estate, free from high and *exalting thoughts* in his greatest earthly fulneſſe, free from limiting and *prescribing* unto God in his hardest conflicts and greatest tryals, free from being *daunted* with the worlds threatenings, *inticed* with the worlds perswasions, *corrupted* with the worlds proffers, *seduced* by the worlds example, or *intangled* in the snares of Satan; very sweet and comfortable, very pleasant and delightfull is the humble mans freedome; all are slaves and bondmen in respect of them in whom God hath wrought the great and gracious work of Self-denyall.

[b] 2 Cor. 3. 17.

[i] Prov. 11. 2. Psal. 25. 9.

[k] Rom. 7. 18.

6. Peaceablenesse.

6. This makes men *very peaceable*. The measure of mans peace is according to the measure of mans humility and self-denyall: The humble man doth not grieve, but rejoyceth at the prosperity of others, doth not hinder, but delighteth in the furtherance of other mens welfare; doth not willingly minister any offence, but patiently endureth injuries, puts the best interpretation upon things doubtfull; humility and self-denyall, as the Apostle saith of Love, *suffereth long, and is kind, envieth not, vaunteth not it selfe, is not puffed up, doth not behave it selfe unseemely, , seeketh not it's owne, is not easily provoked, thinketh no evill, rejoyceth not in iniquity, but rejoyceth in the truth, beareth all things, beleeveth all things, hopeth all things, endureth all things.* Pride is the bellowes kindling the fire of contention, humility and self-denyall prevents strife, and preserves peace among men; there is no hope of his living in peace with any man, who is at variance with the humble. It is a rule among the Geometricians, *Quod corpora Spherica quæ quasi tumida sunt, non possunt se tangere, nisi solo puncto*, &c. that Spheriall or round bodies which are a swelling kind of bodies cannot touch one another, be applyed one to another, but onely at the very point; but the hollow body can receive the round within it selfe. Thus pride dissolves communion between man and man; Men are never at a sweet agreement, where pride and self-conceit reigneth; humility disposeth, openeth, and prepareth the heart to the unfained embracement of others, to the patient toleration of other mens pride, injustice, and vaine boastings. *The wisdome* (saith S. *James*) *which is from above is first pure, then peaceable, gentle, easie to be intreated, full of mercy and good fruits.* The low shrub is little or nothing moved with the winds which shake and shatter many tall Cedars: The humble man is little or nothing disquieted with the gusts and blasts of opposition, losse and disgrace, which doe even vexe, and utterly distract the man of a proud spirit: The soule which is spiritually and throughly humble, is an inhabitant residing in a very sweet, and quiet dwelling, a ship rowing in a very calme and peaceable haven.

1 Iam. 3. 17.

7. Fruitfulnesse in all graces.

7. This makes *fruitfull in all gifts and graces*: Like the low valleyes,

valleyes; *cheerfull* in every tryall and trouble, able to *count it all ioy to fall into manifold temptations*; *Profitable* under affliction, as the vine under the hand of the Pruner dressing it; *capable* of the word of God, as the broken ground of the seed, and the empty vessell of water: Every word of God is a Star of some light, a flower of some comfortable smell, and a cloud of some refreshment to the humble: This fils the soule with very *cleare and ioyfull, high and honourable apprehensions of God.* He that hath the lowest thoughts of himselfe, hath the highest thoughts of God; This makes Christ very welcome, very amiable in the eye of the soule, the fairest of ten thousand: As the Sunne to him that is in darkenesse, as the river to him that thirsteth, or the Physitian to him that is extreamely pained, mans sence of self-emptinesse, makes Christ very precious: This sweetens the word of God as the famine sweetens bread, and makes the messenger of God as an Angell of God, or one of a thousand: This disposeth man to every good duty; this makes the yoake of Christ *easie*, the service of Christ *pleasant*, and suffering for Christ *comfortable*: This makes the inward man very joyfull, when the outward man is loaden with much affliction, the whole man heavenly minded, graciously disposed, holily exercised, abundantly thriving in all well-doing, and incessant in the way tending to the heavenly Kingdome. And thus you have seene the mysterie, the worth and dignitie, the fruit and excellencie of Selfe-denyall. Most sweet and blessed is that mans Condition, who is truly humble, happy is the soule in which God hath wrought a through Self-denyall.

CHAP. XVIII.

The second generall Part.

Spirituall Vivification.

THe seed first dies, and then is quickened, and springeth up into a greene and flourishing blade: Man first dyes to sinne, and then lives to God: The Syens is first removed out of the old and naturall stocke, and then he is grafted into another stocke, becomes a living branch in another Tree: Man first denyes himselfe, goes out of himselfe, ceaseth from himselfe, and then he is ingrafted into Christ, Christ lives in him, and he lives in Christ, according to this of the Apostle here, *I live, yet not I, but Christ liveth in me.*

The second generall thing observed in these words, is, *spirituall vivification.* Christ living in all them that live the life of grace: *The life of a Christian is a borrowed life,* he hath it not of himselfe but from another, it is no naturall, but a spirituall life, a life not springing originally from man, but derivative and flowing from Christ: Every Christian though wondrously enriched by Christ, yet is very poore of himselfe, his very spirituall life is a borrowed thing; Sinne hath made man extreamely poore, it hath not onely robbed him, but also slaine him, it hath utterly taken the life of grace from him, and none but Christ can quicken him. The Christian hath no cause of glorying in himselfe, but all his glory is in Christ; the very whole of true Christians is from Christ Jesus; Christ is both the fountaine filling, and the life quickening them; they cannot but acknowledge with *Paul, It is Christ lives in them.*

In the words we have,

1. *A terme of opposition,* But

2. *An Agent or Authour,* Christ he is the Author of this spirituall life.

3. *An Act, liveth.* Christians live not the life of grace by themselves, it is received from Christ.

4. *A*

4. A *Subiect*, in me. True believers are the only subject of spirituall life.

First of the terme of opposition, *but*, a word signifying an opposition of things in that sense in which things are opposed, *Labour not for the meat* (saith Christ) *which perisheth*,[m] *but for that meat which endureth unto everlasting life*, and again, *lay not up for your selves treasure on earth*, [n] but *lay up for your selves treasures in Heaven*: And so likewise it is the Apostles charge; *be not unwise*, but *understanding what the will of the Lord is*: *And be not drunke with wine wherein is excesse*, but *be filled with the Spirit*: And thus the Apostle here, *I live, yet not I*, but *Christ liveth in me*: I live indeed, but it is not of my selfe, but from Christ, it is not of nature, but of grace, Christ is the root of spirituall life in me.

m Ioh. 6.27.

n Mat. 6.19,20. Ephes. 5.17,18.

It is plaine and manifest to the feeling and experience of Gods children that they have not the life of Grace and holinesse from themselves, but from Christ Jesus: they know that Christ is the authour and finisher of their salvation; they know that Christ is in them: *Examine your selves, proove your selves, know yee not that Christ is*[o] *in you, except yee be reprobates*, saith the Apostle: *We know* (saith S. *John*) *that we are of God*, quickning, regenerating, enlightning and sanctifying us; *and we know that the Sonne of God is come, and hath given us an understanding to know him that is true, and we are in him that is true, even in his Sonne Jesus Christ*, this is the true God and eternall life; they know that Christ is in them, as a *root* enlivening them, as a Sun illuminating them, as a *Refiners fire* purging them. The woman of *Shunem* [q] knew that the Prophet had raised her dead son to life, the children of God know that Christ hath raised their soules which were dead in sinnes and trespasses; the blind man [r] knew that whereas he was blind he did now see, and that Christ had opened his eyes, Gods children have experience of Christs opening the eyes of their understanding. *Naaman* knew that *Jordan* had washed away the leprosie which clave unto him, Gods servants [s] *know* that they are *washed*, *sanctified* and *justified* in the name of the Lord Jesus, and by the Spirit of God.

Note.

o 2 Cor. 13.5.

p 1 Ioh. 5.20.

q 2 Kin. 4.

r Ioh. 9.

2 Kin. 5.

s 1 Cor. 6.9.

Gods

The ground hereof.

Gods children know that of themselves, *they are dead in sins and trespasses*, and that Christ is the authour of spirituall life unto them; they know that of themselves they are *empty* of all spirituall good, and that Christ is the fountaine filling them; they know that in their naturall estate they are the slaves of Satan, the bond-men of the world, the servants of corruption, and that Christ alone is the worker of their freedome, the beginning and the end of their salvation.

Mans life of holines of Christ.

The life of grace and holinesse *is not of man but of Christ*, no child in the course of nature can beget it selfe, but is begotten of another Parent: no child of God in the way of grace is the authour of his owne regeneration and new birth, but *is t begotten again by the resurrection of Jesus Christ*, the Spirit of God perswading them of the truth, informing them in the virtue, and applying to them the power and efficacy of Christs resurrection, begetteth them againe unto a lively hope; mans receiving of Christ is the receiving of spirituall life and new-birth; *As many* (saith the Evangelist) *as received him, to them u gave he power to become the sonnes of God: which were borne not of blood*, not by the Nobility and dignity of their Parents, according to the flesh; *nor of the will of the flesh*, not by the ability and strength of nature, not by any activity, liberty or free dome of their owne; *nor of the will of man*, not by the art or industry education or instruction of man, *but of God*: It is not in the power of man to regenerate man, God useth man as his instrument, but God himselfe accomplisheth the worke, as a supreme and free agent, when and where he pleaseth. Man is an *alien to the w life of God*, and can no more raise himselfe to a spirituall life, then *Lazarus* could raise himselfe to a naturall life: Mans conversion is a *new x creation*, which is as farre beyond the power of man, as the forming of himselfe of nothing. All the instruments of spirituall life are *y dependant*, no more able to quicken the soule of man, then *Gehazi* with his Masters staffe was able to raise the woman of *Shunems* sonne to life without *Elisha* himselfe; the life of the soule is hidden in Christ, and he that hath not Christ is farre from all spirituall life.

t 1 Pet. 1. 3.

u Joh. 1. 12, 13.

w Eph 4. 19.

x 2 Cor. 5. 17

y 1 Cor. 3. 6.

Such

Such therefore as have no experience of Christs communicating the life of grace and holinesse unto them are none of Gods children; their *life* is a *naturall*, a worldly, a carnall, and not a spirituall, a heavenly and holy life; they live by a *fleshly* and not by a spirituall principle, by a *corrupt* and humane, and not by a divine and heavenly *rule*, they live unto themselves and not to Christ; they are of themselves, and they incline and move to themselves as to their proper Center, they confine themselves within themselves, they can not looke, nor move beyond themselves. *That which is of the flesh*; of a fleshly originall, compounded wholy of fleshly principles, having no other then fleshly ingredients in it, *that is flesh*; *discerning* after a fleshly and carnall manner, and not perceiving the things of God, which are spiritually discerned; *savouring* and relishing only things carnall and fleshly; *minding* only that which is vaine, corrupt and earthly; *walking* by a fleshly rule, the imagination of their owne hearts; and *proposing* a fleshly end, the satisfaction of their owne corrupt and insull lusts; they are not of God, as a childe is of his Parents, they beare not on them the *Image* of God, as a child doth beare the image of his Father: they *depend* not upon God as a child depends upon his Parents; they *abide* not with God as a child with his Parents; they *receive not* Gods instruction, as a childe receives his fathers instruction; they *love not* God as a child his Parent; they *delight not* in God as a child rejoyceth in his Parents; the meditation of God is not sweet, the thought of Gods presence is not pleasant to them; they frequent not Gods house, they make it not their dwelling, and place of their delight, as children doe their Fathers house: He that is without Christ is without God, empty of God, a stranger to God, an enemy against God. Christ is the *Jacobs* ladder by whom God cometh unto man, and man ascendeth unto God. God is knowne as a Father of love, God is beleeved in as a king of mercies, God is felt and tasted as the fountaine of grace and goodnesse only in and thorough Christ Jesus. He that knowes not Christ working the life of grace and holines in

No experience of new life no child of God.

1 Joh. 3. 6.

in him, is under the death of sin, and hath no cleare knowledge, no comfortable remembrance, no blessed taste and feeling, no honourable and soul-ravishing apprehensions of God; no delight in God, no comfortable communion with God; we discerne and apprehend God loving, mercifull and gracious, onely in and thorough Christ working in us the life of true holinesse: mans thoughts of God are more or lesse joyous and delightfull according to the measure of Christs working within him.

CHAP. XIX.

THe second thing in these words, *is an agent or Author*, and that is Christ, Christ liveth in his Saints, he is the worker of this life; the life of Gods children hath a very honourable originall, it is not from a naturall, but from a spirituall seed: the life of nature is farre inferiour to the life of grace. Life communicated by earthly Parents, is an unworthy life, in respect of that life which Christ doth minister unto us; a life which goes not by generation, but by regeneration; a life communicable by no creature, dispenced only by him who lives of himselfe, and gives life to others at his pleasure; according to S. *Pauls* open profession that Christ lived in him, was the author of the life of grace to him, shewing us,

Doct.

That Christ is the Author of Spirituall life to all Gods children; he raised the body of *Lazarus* to a bodily life, he rayseth our soules to a spirituall life; he [a] *quickens whom he will*, he hath power to quicken all, his will is to quicken only some; when he was on earth, he could have raysed all the dead to life, yet he raysed but only a few, thus now he hath power to quicken all men to a spirituall life, but his will is to quicken only some, such as God the Father hath

[a] Ioh. 5. 21.

hath chosen to salvation; Christ, saith S. *John*, *hath* [b] *power over all flesh that he should give life to as many as God the Father hath given him*, all that partake of the life of grace, derive and borrow the same from Christ; who is the *way* leading, the *truth* enlightning, and the life quickning unto life everlasting, and the Apostle saith, *our life is hid with Christ in God*, as the life of the branch is hid in the root; and Christ is called, *our life*, by S. *Paul*, and our life, or the authour of spirituall life, he is in us, by way of *Revelation*, he opens and shewes the way to life, without Christ we are all in darknesse and the shadow of death, and no man knows the Father but the Sonne, and he to whom the Sonne will reveale him. Our life he likewise is by way of *meritorious impetration*, he hath purchased life for us. Our life by way of *originall*; the life of grace is originally in Christ, and from him communicated unto us. Our life by way of operation, he quickneth us by the powerfull worke of his Spirit. And our life by way of *conjunction*; he unites himselfe, communicates himselfe, and all his benefits to us, as the *Prophet* applyed himselfe to the woman of *Shunems* sonne, and raysed him to life. And that Christ is the Authour of spirituall life to Gods children is apparent.

[b] Ioh 17.2.

Grouds hereof.

1. By mans *alienation and estrangement from the life of grace without Christ*; the branch without the root, the body without the soule hath no life; man without Christ is a withered branch, a dead carcasse, dead in sinnes and trespasses, *twice dead and plucked up by the roots*; and it is in Christs hand alone to quicken him, *Lord*, said *Peter* to our Saviour, *whither shall we goe, thou hast the words of eternall life*: the word revealing, promising and working life in all that are ordained unto life.

1. Mans alienation from the life of grace.

2. By Christs *ordination and appointment to minister all things to Gods chosen*; the fullnesse of light is dispenced to the ayre by the Sun, fulnesse of water is dispenced by the Sea unto the earth; the fulnesse of *Ægypt* was dispenced to the people by *Joseph*; the fulnesse of God is dispenced to the soules of men by Christ; Christ is the Sunne by whom

2 Christs ordination to minister life.

whom they are enlightned; the *root* by whom they are enlivened; the *Store-house* by whom they are enriched; the *fountaine* by whom they are repleniſhed, *they are bleſſed with all ſpirituall bleſſings in Chriſt.* God convayes all in mercy unto man thorough Chriſt; nothing proves a bleſſing unto man, but what he hath by vertue of his conjunction with Chriſt; there is no relation of love and peace betweene God, and the ſoule of man, but only in and through Chriſt, *Jacob* and his ſonnes found favour with *Pharaoh*, only for *Joſephs* ſake. Chriſt is the only *Medium* of mans favor and acceptance with God, he alone *is made of God to be wiſdome, righteouſneſſe, ſanctification and redemption unto man:* God hath put the very whole of mans happineſſe in Chriſt Jeſus.

c Eph. 1. 6.

3 Inſufficiency of any created power to miniſter the life of grace.

3. By the *inſufficiency of any created power to miniſter the life of grace to man*; this is above the power of men and Angels; the diſpenſation of life is peculiar to him that is Lord of life; the induſtry of man is uſed indeed as an inſtrument of ſpirituall vivification, but the efficacy is from Chriſt; to this worke all created ſtrength without Chriſt is like the ſtrength of *Ægypt* in another caſe *to ſet ſtill*, the diſeaſed woman in the Goſpell ſpent all her ſubſtance upon the Phyſitians, and yet there was no healing, man may ſpend all his time and ſubſtance upon the creature, and the creature may ſpend all its ability about man, and yet when all is done, without Chriſt there will be no ſpirituall quickning; *Am I a God* (ſaid the King of *Iſrael* to *Naaman*) *to kill and to make alive, that this man doth ſend unto me to recover a man of his leproſie:* Thus may the holieſt Saint and moſt glorious Angell ſay, *Am I a God to kill and to make alive*, to kill ſin and to enliven the ſoul, that man ſhould looke to me for ſpirituall vivification, the ſufficiency of the choyſeſt creatures is a borrowed ſufficiency, derived from Chriſt, and the efficacy and working thereof is wholy dependant upon Chriſt.

4. Excellency of ſpirituall life.

4. By the *dignity and excellency of ſpirituall life*; a life of that noblenes and eminency, that none but Chriſt, who is life it ſelf, can communicate it; a ſeed which none but Chriſt can ſow, a tree which none but Chriſt the great Husbandman of the ſoule can plant; the life of grace ariſeth from a principle farre

farre more noble then the life of nature; *Saul* was head and shoulders above the residue of the people; the life of grace is head and shoulders, very high and farre above the life of nature; whither vegitive, sensible or reasonable; *Job* sometime said of wisdome: *Where shall Wisdome be found, and where is the place of understanding, man knoweth not the price thereof, neither is it found in the land of the living, the depth saith it is not in me, and the Sea saith it is not with me:* thus may we say of spirituall life: where shall spirituall life be found? and where is the place of true and saving grace? man knoweth not the price therof, neither is it found in the land of the living; Nature saith it is not in me; Art and industry say it is not with us, *this life is hid with Christ in God:* It is hid in God, in regard of the original preservation, protection and continuance of it, as the life of the branch is hidden in the root, and the life of the streame in the fountaine; it is hid in God, and there and no where els it is to be found, therfore termed *the life of God*; for the spirituall originall and celestiall excellency therof, regeneration and new-birth, being of all lives, the most excellent life, which God communicateth unto man, because God doth then very graciously and sweetly live in man, and man enjoyes the life of God, when God doth sanctifie and guide man by his Spirit, and this life is ascribed by our Saviour to the Spirit, as to the proper cause of it: *the flesh profiteth nothing, it is the Spirit that quickneth*; and all the faithfull are *born again* of the Spirit, *begotten of God* by the word of truth, & as they have the most noble & excellent Parent, so they have the most honorable & eminent life, a life of such dignity that none but God can communicate.

[d] Col. 3.

[e] Eph. 4. 18.

5. By the *medium of spirituall life*: conjunction with Christ by faith is the *medium* of this life, as the naturall life is a conjunction of the body with the soule; so the spirituall life is a conjunction of the soul with Christ and his Spirit; Christ is the head and they the members: Christ is the Vine and they the branches being enlivened by their conjunction with Christ, the members are enlivened by the head, and the branches by the Vine, and *believers coming* to Christ, as *to a living Stone*, are said as *lively stones to be built a spirituall house*: In which words, Christ is likened to a Stone for his strength

5. The Medium of this life, Conjunction with Christ by faith.

strength and stedfastnesse, for his truth and unchangeablenes, for his union of *Jew* and *Gentile*, and for his supportation of all Gods children; *to an elect and precious stone*, for his worth and excellency, and to a *living stone*, for his ever-living vertue, ministring the life of grace to all the faithfull, and preserving them therin to the life of glory, and all true beleevers are called *lively stones*; for their being founded upon Christ, and enlivened by Christ, the head-stone; and of this life they participate by coming unto Christ; comming to Christ, by the doctrine of the Gospell inviting them, and by a lively faith resting upon him, incorporated into him, and receiving spirituall life from him; and this is Christs promise, *he that beleeveth in me*, that is united and joyned unto me, and made one with me by faith, *he shall live*, he shall live the life of grace first, and the life of glory last; and it is the plain assertion of the Evangelist, *he that beleeveth on the Son hath everlasting life*, he hath it in *inchoation*, by the work of grace, he hath it in *promise* by faith, he hath it in expectation by hope; he hath that life begun in grace, which shall be consummate in glory.

6 Opposition against the working of spirituall life.

6. By the *opposition made against the working of this life in the soules of men*; the working of grace in the hearts of men is opposed by corruption, as naturall life is opposed *by death*, all men by nature being *dead in sins* and *trespasses*; this life is opposed *by sin*, as naturall health is opposed by a mortall, an over-swaying and incurable disease; the cure of the diseased woman in the Gospell, was so opposed by her bloody issue, that no Physition could cure her, she bestowed all her substance upon the Physitions in vaine, she could not be healed untill she came to Christ; the cure of the disease of sin is so difficult, that neither the ministry of man, or Angell can accomplish it; Christ alone is the Physitian healing the diseased soul of man; he is the son of righteousnes *who hath healing in his wings*; in the wings of his ordinances instrumentally, in the wings of his gracious gifts and operation efficiently: the Apostle layeth down the opposition of sin against the working of spirituall life 4. ways. 1. Through *ignorance*, alienated from the life of God, *through the* f *ignorance that is in them*; they are ignorant of the *absence* and want of it, they suppose they are alive to God, when they are dead in

Sin opposeth spirituall life. 1 By ignorance f Eph. 4. 18, 19.

sinne

ſinne; they are ignorant of the *Originall* and Authour of this life; they know not that he that hath not the Sonne hath not life; they are ignorant of the *meanes* working it, they know not that the word is the word of life, that the Goſpell is the power of God unto ſalvation, the immortall ſeed of mans regeneration; they are ignorant of the *neceſſity* of this life of grace, they thinke there is a greater latitude in Religion then there is, they know not that the way to life is a narrow way, they imagine they may doe well enough, though they be not ſo ſtrict and ſo zealous as others are; they are ignorant of *that worke of Chriſt*, of that holy and gracious change of heart, of that faith, repentance, purity of heart, and circumſpect walking which belongs to this life. And thus, through their ignorance doe they undervalue it and oppoſe the working thereof.

2. Their corruption doth oppoſe it through the *hardneſſe of their hearts*, being alienated from the life of God through the *harſhneſſe* which is in them. This hardneſſe of heart makes them *uncapable* of the word of life, as the hard ground is uncapable of ſeed: This cauſeth them to *reſiſt* the meanes of grace, as the hard rocke reſiſteth the raine diſtilling thereupon: This makes them *regardleſſe*, and feareleſſe of all judgements, and cominations; Affliction doth not better them, but rather make them worſe, as the anvill hardens under the hammer: This makes them *impenitent*, they cannot mourne for their ſinnes, any more then a hard rocke can ſend forth a ſtreame of water. *O Lord* (ſaith *Jeremy*) *thou haſt ſtricken them, but they have not grieved*; thou haſt conſumed them but they have refuſed to receive correction, they have made their faces harder then a rocke, they have refuſed to returne; and after their hardneſſe and impenitent heart (according to Saint *Paul*) *they treaſure up wrath againſt the day of wrath*; and thus their hardneſſe of heart doth oppoſe the working of this ſpirituall life.

2. By hardneſſe of heart.

Acts 7.51.

g Ier. 5 3.

3. Their corruption oppoſeth this ſpirituall life through *unſenſibleneſſe*; they are ſtrangers to this life (ſaith the Apoſtle) *being paſt feeling*, being unſenſible of their ſinne, as a dead man of his diſeaſe, unſenſible of the *miſery* of their *eſtate*,

3 B vnſen-ſibleneſſe.

and perilousnesse of their condition, as the drunkard in *Salomon* had no apprehension of his danger: unsensible of the *word* of instruction, as a deafe man that heares not, is unsensible of advice and counsell: *They heare* (saith the Prophet) *but understand not*, they see but perceive not, they heare outwardly, but not inwardly, they see confusedly, but not clearly, the light shines upon them, but not within them, they walke not in the light, they are not guided in their goings by the light; they are unsensible of the *characters* and symptomes of destruction which are upon them, as Ephraim *had gray haires here and there upon him, howbeit he knew it not*: Unsensible of the goodnesse and sweetnesse of Christ, as a distempered palate is unsensible of the sweetnesse of the wine given him to drinke; unsensible of the *comfort*, and pleasantnesse of spirituall life, as the dead are unsensible of the joyes of the living; and being thus past feeling, they regard not the life of grace, it is of no esteeme with them.

4. Their corruption doth oppose the life of grace, *by causing them to give themselves over to lasciviousnesse, to worke uncleannesse*, disposing and inclining them to evill, as heavy things incline downeward, the whole current of their affections moving towards sinne strongly, speedily, undefatigably, and unchangeably, as the Rivers move towards the Sea; soaking and surfeting themselves with carnall delights and pleasures, as the drunkard soakes his flesh with strong drinke, and the glutton surfets himselfe with sweet meat; delighting and sporting themselves in sinne as the fish in the water, *drinking iniquity* (as *Job* speaks) *like Water*, as the dry ground drinks in the water, and looks for more; giving themselves over unto sinne, as the souldiers to the *Centurion*, to be commanded by it, to be wholly subject to it, as the harlot to the adulterer, prostituting and laying themselves open unto sinne, and bringing forth all their fruit to sinne, and this their serviceableness to sinne, delight and pleasure in sinne, voluntary and full subjection under sinne, doth mightily oppose the working of the life of grace within them, so opposing it that none but Christ can worke it. Besides, Satan doth also with much force and fraud hinder this worke, [h] *holding the winds*

i By causing them to give themselves over to lasciviousnesse.

h Rev. 7. 1.

winds that they may not blow, endeavouring to the utmost to *stop* the ministery of the word, the meanes of begetting this life in the soules of men, *blinding* the understandings of men, that the glorious light of the Gospel may not shine into them; labouring by all meanes to *hinder* the regeneration of Gods children, represented in Saint *Johns* vision of the Dragon, ready to devoure the *womans childe as soone as it was borne*. This worke the world also hinders, by *distracting* men with worldly cares, by *priding* men with worldly wealth, by *ministring* many prophane and soule-bewitching examples, by *with-holding* men from attendance upon Gods ordinances, the meanes of life, by *choaking* the word of God, the instrument of life, with worldly cares, by *disabling* men to discerne and judge aright of Christ, the Authour of life; Such is the opposition made against the worke of grace in the soules of men, that there is a meere impossibility of attaining spirituall life, without the mighty worke of Christ the Lord of life.

i Rev. 12 4.

Chap. XX.

SEe then in this the pride and vanity of such men as dreame of a power and ability in themselves to restore themselves unto spirituall life. As *Sampson* burst his withs, and went out when *Dalilah* cryed, the *Philistines* are upon thee *Sampson*. Thus they thinke to breake the chaines of sinne, to come forth of the grave of their corruption at their pleasure, having the word of exhortation to call them. Man indeed indowed with true and saving grace may come when God cals him, as *Sampson* went forth at the voice of *Dalilah*, while his lockes were upon him; but as *Sampson* had no power to preserve himselfe when his lockes were cut off, no more hath man destitute of saving grace any power to restore himselfe to the life of grace, or to defend himselfe against the adversaries of

Their pride opened who dreame of ability in themselves to restore themselves to spirituall life.

Mans inability to this worke opened.
1. No principle of grace left.
Rom. 7. 18.
Col. 2. 12.

his peace: The branch cannot live without the root, nor the soule a spirituall life without Christ; Man is wholly disabled unto this worke, having no seed nor principle of grace remaining in him, being as fully under the dominion of sinne, as the dead are under the dominion of death, at as great a distance from the life of grace as they who have been long dead, and divers dayes, like *Lazarus*, in the grave, are from the life of nature.

2. Vtter blindnesse.
Luke 19 41.
Isa. 5. 21.

2. Being so blinded that they cannot discerne the things which belong to their spirituall vivification, from the things which tend to their destruction, the wayes of death are wayes of life in their apprehension, as the *Assyrians* smitten with blindnesse thought the way leading to *Samaria* to be the way leading to *Assyria*. Thus they repute the way which leadeth unto death to be the way leading unto life, they call evill good, and good evill.

3. Declination of meanes.
Psal. 58. 5.

3. They decline the meanes of their spirituall quickning, they stop their eares against the voice which should awaken and enliven them, they shut their eyes against the light which should illuminate them.

4. Enmity against the ministery.
Rom. 8. 7.
Iohn 3. 19.
Gal. 4. 16.

4. They are full of enmity against the ministery which should convert them, they make warre against the ministery of the word, as *Saul* against *David*: This troubles them as the Star troubled *Herod*, the Minister is their enemy because he tels them the truth.

5. Sweetnesse of sin
Iob 20. 12.

5. Sinne is a sweet dish to their palate, they are insatiable in the commission of it, their soules are wedded to it, they have made a Covenant with it, they boast and glory in it.

6. Grace and holinesse dishonourable in their eye.
Iob 21 14.

6. The life of grace and holinesse is dishonourable and contemptible in their eye; Nothing with them is beautifull and amiable, excellent and honourable, but that which is either for the matter or for the circumstances sinfull: And therefore when the dead can raise themselves out of their graves, when the stones can turne themselves into flesh, the thornes into vines, when the Leopard can change his spots, and the Blackamoore his skinne, then may man by his owne power, without the mighty worke of Christ, raise himselfe to a new life, turne his hard into a tender heart, his barren into a fruitfull

full soule, and his uncleane into a pure conversation. Were man sensible of his *emptinesse* of all spirituall good, of his *obstinacy* against grace, of his strong and unchangeable bent to evill, of the desperate *disposition* of his heart to sinne, of his through *subiection* under Satan, and of the prophane *antipathy* which is in his heart against grace, and of his *inability* to receive it when it is proffered, he would never exalt himselfe into Christs roome, and take upon him to be the workman of his owne conversion; he would never continue in sinne, presuming to repent at last, when he list; doubtlesse that man never felt the power of Christ in his conversion, that dreames of a power in himselfe to convert and change himselfe; Presumption of self-goodnesse invincibly argues the absence of all saving goodnesse: The diseased came either by their owne strength, or by the help of others to *Bethesda*; but when the foot was in the poole, if the Angell did not move the waters there was no healing: Man may come to the ministery of the word by his owne strength, and by the perswasion of others; but when he is come, and heares the word, there is no healing unlesse Christ worke mightily with the Gospell: *For* Paul *plants and* Apollo *waters, but God giveth the increase.*

Is Christ the Author and worker of spirituall life? Then we must addresse our selves to Christ, that Christ may quicken and enliven us. Whiles we stand aloofe off, and continue strangers to Christ, we are all dead men, dead spiritually while we live corporally, alienated from the life of God while we enjoy the life of men; continuing strangers to Christ we are all dead in sinne; and as the *dead know not any thing*, no more doe we savingly and comfortably know any thing of God, of Christ, of his word, or of the Spirit of grace; we are in darknesse like the dead, we are blinde and groape at the noone day as in the midnight: As the dead *have no feeling* of the disease which killed them, of the burthen of earth cast upon them, no more have we of the sinne which wounds us, and hastens the second death upon us; we are, as Saint *Paul* said, past feeling: As the dead *have no vigor*, no strength, no motion, no more have we any power, disposition, or inclination

Comming unto Christ for spirituall life perswaded, being as dead men without Christ.
1 For Ignorance.
Eccl 9.5.
Isa 59 10.

2 Unsensiblenesse.

Eph 4.19.

3 Weaknesse.

4. Uncomfortableneſſe.

5. Exclusion from Christ.

6. Growing worſe.

nation to any thing holy, and ſavingly good in the ſight of God. As the dead are an *uncomfortable ſpectacle*, and caſt an evill ſavour, ſo are we very unſavoury in Gods noſthrils, an abomination in the eyes of God: As the dead *have no claime nor title* to any thing, their intereſt in what they once enjoyed is loſt: Thus we have no title to Chriſt, no intereſt in Gods Covenant of grace; and as the dead *putrifie and rot more and more*, ſo we grow worſe and worſe as long as we continue without Chriſt. O therefore let us come to Chriſt that he may enliven us, as he raiſed *Lazarus*, the Widowes ſonne, and the Rulers daughter! Let us come to Chriſt to raiſe our ſoules, as the woman of *Shunem* came to the Prophet to raiſe her dead ſonne, ſhe *made haſte* to the Prophet; we muſt come ſpeedily unto Chriſt, in the dayes of our youth, before we have continued long under the death and dominion of ſinne; the woman of *Shunem* came *humbly* to the Prophet, ſhe caſt her ſelfe downe at the feet of the Prophet: We muſt come to Chriſt in great humility, humbling our ſelves before him, having our hearts full of ſorrow for our ſinne, earneſtly petitioning the vivification of our ſoules: The woman of *Shunem laid hold* upon the Prophets feet, and would not let him goe, untill he went with her and raiſed her ſonne. Thus muſt we lay hold on Chriſt, carry him with us, bring him home into the houſe of our hearts, that Chriſt may quicken us to the life of grace here, and to the life of glory hereafter.

Mans beſt works without Chriſt are dead works.

This likewiſe diſcovers to us what all our works and ſervices are as long as we are without Chriſt; Chriſt is the Author and worker of ſpirituall life, and while we are without Chriſt, we are without ſpirituall life; and where is no life, there is no action, no motion; where is no life of grace, there is no moving, no ſtirring in the wayes of godlineſſe: All the workes of naturall men, how ſpecious ſoever in outward appearance, yet they are as the Scripture termes them, but *dead workes*; their hearing, praying, receiving of the Sacrament, and other duties of righteouſneſſe done by them are works without life:

1. They proceed not from a Principle of ſpirituall life.

For 1. they proceed not *from an inward Principle of ſpirituall*

tuall life, all their motions in and about the duties of godlineſſe, like the motions of Clockes and Watches, proceed not from life, but from art, from the feare of hell, from the apprehenſion of death, from the ſence of affliction, from the deſire of the applauſe and favour of men, from the hope of reaping the harveſt of ſome worldly benefit; and therefore as the clocke ceaſeth his motion, when the Spring is downe, ſo doe theſe men uſually ceaſe their motion in the wayes of godlineſſe, when the outward loadſtone which drew them, is taken away, as yron having no principle of life within it, ſtops it's motion when the loadſtone is removed; then they are at a ſtay, then they goe backe.

a Morall, not ſpirituall, formall, not powerfull.

2. Their ſervices, if we conſider the *nature* of them, they are but *morall* and eccleſiaſticall ſervices, no *ſpirituall* ſervices; *They have* (as the Apoſtle ſaith) *a forme of godlineſſe, but they deny the power of it*: As a dead man hath the forme and lineaments of a living man, but not the power and vivacity of a living man; their works for the matter of them may be morally and eccleſiaſtically good, but not ſpiritually good; their coine, their ſervice, as *Jeremy* termes it, is *reprobate ſilver*; Reprobate ſilver may have the ſtamp, colour, and ſimilitude of true coine, and yet is baſe mettall: A naturall mans duties of ſervice, and obedience to God may have the ſimilitude and colour of a ſpirituall mans ſervice; but when they are tryed, they are found to be counterfeit, abominable in the ſight of God, how beautifull ſoever in the eyes of men: Swines bloud is of as cleare and perfect colour to the eye, as ſheeps bloud; yet it is of another nature, and to offer Swines bloud under the Law was an abomination: Thus the ſervice of a carnall man may have the outward colour of a regenerate mans ſervice, and be as pure and perfect in the outward appearance, as the ſervice of the holieſt perſons, and yet it is of another nature, and a very abomination in the ſight of God.

3. Their ſervices, if you looke upon the *adjunct* of them are *cold ſervices*; coldneſſe is a Symptome of death, when a man is dead, the whole man is cold; the works of a naturall and carnall man are cold, they have no ſpirituall life, no heavenly warmth, no vivacity and holy quickneſſe in them. It is

said of *David* that he had many cloathes, yet he got no heate: Thus carnall men have all the ordinances of God, all meanes to warme their soules, and yet they continue cold, as a dead body under many cloathes; they may performe many religious duties, and yet have no heate, no warmth in them; At the best they are but like *Ephraims* cake halfe baked, like lukewarme meat, such as is offensive to the stomacke, and therefore Christ threatens *to spew them out of his mouth*; they have nothing of the Spirit of God within them, whose working is likened unto *fire*, making men *fervent* in Prayer, causing their hearts to *burne* within them in hearing, as the hearts of the two Disciples did; this fire, this heavenly heate is wanting, and therefore all their service is but as a sacrifice without fire, of no use, of no acceptance with the Lord.

4 Services tending to base ends.

4. Their services, if you observe their *end*, are arrowes levelled to a low marke; A dead man cannot lift himselfe up from the earth; A man without Christ, and empty of spirituall life, cannot looke above himselfe and his owne flesh in any thing he doth: The effect ever suites with the cause; the thorne cannot beare figges, the fruit is answerable to the nature of the Tree; He that hath nothing of God in him cannot intend God in his undertaking; he that is alienated from the life of God, cannot worke for God. *That* (saith our Saviour) *which is of the flesh is flesh*, fleshly disposed, intending the flesh, and nothing else, doing all for himselfe; *seeking his owne things, and not the things which are Christs*; his owne profit, his owne ease, his owne applause; *he serves not the Lord Jesus, but his owne belly*, as Saint *Paul* speakes; and thus the originall, the nature, adjunct, and end of a carnall mans works demonstrate them to be dead works, of no esteem with God, how glorious soever in the eyes of men.

The glory of spirituall life due to Christ. Ita p. 6.

As Christ is the Author and worker of Spirituall life, so the glory and the praise of all grace and holinesse, of the whole spirituall life of Christians is to be attributed unto Christ Jesus; Christ is the *everlasting Father*, from whom we have our new birth, the *high and heavenly Workman*, from whom we have our spirituall being and new Creation; the *life* by whom we are quickened; the *Sun* by whom we are enlightened; the

l Eph. 2. 10.

Physitian

Physitian by whom we are healed. Christ Jesus is the fountaine of all grace and goodnesse, life and holinesse to true beleevers; they are all *members* enlivened by this head, *Starrs* enlightened by this Sunne, *fields* manured by this husbandman, *houses* builded by this Architect, and *vessels* filled by this fountaine; the praise of all mans grace and holinesse is due to Christ Jesus. Art thou *awakened* out of thy spirituall sleep and slumber? it is Christ hath done it, as the [m] *Angell* awakened *Peter*; the Lyon by his cry awakens his young, Christ the Lyon of the Tribe of *Judah*, by his mighty voice in the Gospell awakens Gods chosen. Are the eyes of thy understanding *enlightened*? Christ is the [n] *light* who hath enlightened thee, as he opened the eyes of him that was borne blind. Art thou *cleansed* from thy sinne? it is Christ who is the [o] *refiners fire, and the fullers sope that hath purged thee*, as *Jordan* cleansed *Naaman* from his leprosie. Art thou [p] *delivered* from the prison of thy corruption, and the bondage of Satan? it is Christ hath brought thee forth, as the Angell brought *Peter* out of *Herods* prison. Hast thou liberty to come to God by faith and love? it is Christ hath made thee free in thy understanding to discerne the things of God, in thy will to chuse and intend God, in thy imagination to thinke upon God, in thy memory to remember God, in thy affections to feare, trust, love and rejoyce in God, in thy eares to attend to the word of God, in thine eyes to behold God in his works, in thy tongue to speake of God, to the edification of others, and to celebrate God for his mercies; Christ is the Authour and workman of all Christian freedome. Art thou *filled* with the gifts and graces of Gods Spirit? Christ is the fountaine that hath filled thee, all thy receivings are of Christs *fulnesse*, as the branches are filled by the root, and the Starres by the Sunne. Hast thou *reconciliation* and acceptation with God? it is Christ that hath brought thee nigh to God, procured favour for thee with the Lord, as *Joseph* procured favour for his brethren with the King of *Egypt*; Christ is the [r] *beloved* in whom thou art accepted. Art thou able to *endure* temptation, to undergoe the heavy burthen of affliction? Christ is the rocke that sustaines thee, as the rocke in the Parable sustained the house

[m] Acts 12 7.

[n] Iohn 1.9. Iohn 9.

[o] Mal 3.3.

[p] Isa. 49.9. Isa. 61.1,2.

[q] Iohn 1.16. [a] Cor 5.19.

[r] Eph. 1 6.

house from sinking, when the winds and waves did beate and blow upon it; Christ is the Arke that beares thee up, as *Noah* was borne up in the Deluge; Christ is the shield and buckler, and wall of fire that defends thee; it is Christs power in thee, it is Christs presence with thee, as with the three children in the fiery furnace, that strengthens and inables thee to hold out, that makes thee victorious over all opposing powers. In a word, it is Christ that works all thy works of grace and peace, faith and love, hope and patience, constancy and perseverance in thee; he begins the life of grace within thee, and continues it to the life of glory: Ascribe therefore to the Lord Jesus the praise of all thy goodnesse, acknowledge him to be the giver of all thy gifts, the Authour of all thy holy and gracious works, the Sunne that hath enlightened thy darknesse, the *quickning Spirit* who hath enlivened and freed thee from thy deadnesse, the *Physitian* who hath healed thy diseases, the *Counsellor* who hath resolved thee in all thy doubtings, the *fiery pillar* who hath gone before thee, protecting and guiding thee in all thy goings; the *Moses* rod which hath divided the waters, and made a passage for thee, through the red Sea of all thy afflictions; the *Captaine* who hath overcome for thee in all thy Conquests; and the *King* who of his owne mercy crownes thee, and his owne works in thee, after all thy tryals: Let Christ have the glory of all from thee, because he accomplisheth all for thee by his living in thee.

Chap. XXI.

The third thing in these words, is, an *Act, liveth.* Christs living in man; the soule liveth in the body, enlivening, preserving, and strengthening the body; and Christ liveth in man, enlivening man with the life of grace, preserving man in

in the estate of grace, [r] *strengthening him with all might according to his glorious power.* Christ is the soule of our soules, the [s] *quickning Spirit*, by whom we are spiritually enlivened; Christ by the supernaturall, gracious, and powerfull operation of his Spirit, raising us to newnesse of life, and living in us, by this powerfull and holy worke of his. Whence observe,

[r] Col. 1. 11.

[s] 1 Cor. 15. 45

That Christ lives in Gods children by his holy and powerfull Worke of Sanctification. *Doct.*

The [t] *Spirit* of the living creatures in *Ezekiels* vision was in the wheeles, and when the living creature went they went, and when the living creature was lifted up, they were lifted up, because the Spirit of the living creature was in the wheeles. Thus the Spirit of Christ is in the children of God, and they live as Christ lives, they move according to Christs prescription, because the Spirit of Christ is in them, because Christ lives in them, and works effectually by his Spirit upon them, putting a Principle of spirituall life into them: The Prophet *Elisha* applyed himselfe to the woman of *Shunems* sonne that was dead; [w] *He lay upon the childe, and his mouth upon the childes mouth, and his eyes upon the childes eyes, and his hands upon the childes hands; he stretched himselfe upon the childe, and the flesh of the childe waxed warme; the childe neesed and opened his eyes.* Christ applyeth himselfe and his benefits to the understandings of men, to the soules and consciences of men, and their cold hearts are warmed, their blind eyes are opened, their soules are enlivened, and Christ lives within them, raising them from the death of sinne, and restoring them to the life of God, from which they are alienated by sinne; therefore Saint *John* saith, [x] *He that hath not the Sonne, hath not life*; He that hath not the Son graciously possessing him, spiritually quickning him, powerfully working upon him, and causing a holy change in him; he hath not life, the life of God, that holy and gracious life, which God through Christ communicates to the soules of his servants; *but he that hath the Sonne*, he that beleeveth in the Sonne is united to the Sonne, and hath the Sonne living in him; *he hath life*, he is spiritually quickened and enlivened; And God (saith the Apostle)

[t] Ezek. 1. 20.

[w] 2 King. 4. 34

[x] 1 John 5. 12.

Apostle) *hath* [y] *given us eternall life, and this life is in his Sonne*: God hath placed this, and the fulnesse of all divine and heavenly good things in his Sonne; he dispenseth all these by the Sonne, that no man may live before him, without the Sonne living in him, and the Sonne is called [z] *Life*, having in himselfe the fulnesse of all life, having the power of life and death, being the Authour and the root of life in all them that live the life of grace, no man comming to the Father, receiving life from the Father, finding grace and favour with the Father, but in and through the Sonne, who is to us, *the* [a] *Way, the Truth, and the Life*; the way by whom we walk; the truth by whom we are guided, and the life by whom we are quickned, called by Saint *Paul our* [b] *life*, because we live not the life of grace of our selves, but by Christ: It is a life which ariseth not from our flesh, but is derived to us from Christ; Christ liveth in us, begetteth, preserveth, and perfecteth this life in all beleevers; and for this end Christ came, that all the chosen of God *might* [c] *have life, and that they might have it more abundantly*; Ministring not onely an inchoation, but a daily increase of the life of grace, untill they come to the life of glory; and Christ is termed *eternall life*; having life eternall in himselfe, working life eternall, and living for ever in us, we enjoying the true and eternall God in and through Christ.

And Christ liveth in all them that are the children of God.

Grounds of Christ living in us.

1. *By way of Originall.* The life of grace is originally from Christ; Christ being not only the Author of this life, with the Father and the Holy-Ghost; but also the *root* of this life in us, living in us as the root liveth in the branches, as the parent liveth in the childe; therefore Christ is called the [e] *vine*, and we the *branches*: As the life of the branches is originally in the vine, so is our life originally in Christ; and as the branches live by the vine living in them, so we live by Christ living in us: And the Apostle termeth the second *Adam*, which is Christ, a [f] *quickning spirit*: For as the life of the body of man is originally from the soule, the soule quickning and living in the body: so the life of grace is originally from Christ, Christ spiritually quickening, and living.

[y] 1 Iohn 5. 11.
[z] Iohn 1. 4.
[a] Iohn 14. 6.
[b] Col. 3. 4.
[c] Iohn 10. 10.
[d] 1 Iohn 5. 20.
1. By way of Originall
[e] Iohn 15. 1
[f] 1 Cor. 15. 45

living in all beleevers; and as the *body without the spirit is dead*, so is man without Christ spiritually dead in sins.

2. *By way of Coniunction.* Christ liveth in vs by being united to us, and made one with us: The stocke liveth in the graft, by union with the graft; we being taken [g] out of the wilde Olive, separated from our naturall and corrupt estate, called and gathered home to Christ, and grafted in the true Olive; we live in him, and he lives in us: *If ye abide in me, and I in you, ye shall bring forth much fruit*, saith Christ: If ye be united unto me, and I united unto you, then you shall live, and be very fruitfull. By being built upon Christ the living stone, they become lively stones.

a By way of Conjunction.
g Rom. 11. 24.
b Iohn 15. 5.
1 Pet 2. 5.

3. By way of *influence, infusion, and transmission.* The heavens by an influence into the earth, doe quicken and enliven the earth, and make all the seeds and roots hidden in the earth to revive and put themselves forth, to sprout and flourish; there is an influence going forth from the Sun of righteousnesse into the soules of men, reviving and quickning them, and making them of dead to become living, of barren to become fruitfull: *To [i] you* (saith the Lord) *shall the Sun of Righteousnesse arise with healing in his wings, and ye shall goe forth and grow up as the calves of the stall.* There is an influence goeth forth from the skill seated in the mind, and strength seated in the hand of the Artificer, which passeth upon the worke, whereby he moulds and fashions it, and sets a stamp upon it, according to his pleasure; Thus there is a heavenly influence, a holy vertue, and power comming from Christ, and his Spirit, that new moulds and fashions, that mightily quickens and enlivens the soule of man, by which Christ sets his owne Image upon man; and this is called the [k] *power of Christs Resurrection*; That I may know him saith *Paul*, and the *power of his Resurrection*, that I may know Christ, and be made partakers of the good things which come by Christ, that I may know him as a *Prophet* instructing me, as a *Priest* sanctifying me, as a *King* reigning spiritually within me; and that I may know the *power* of his Resurrection, in the *vivification* of my soule, in the abolition of my sinne, in the *taking away* of the guilt of my transgression, in the *acquisition* of righteousnesse,

3 By way of influence.
i Mal. 4. 2.
k Phil. 3. 10.

ouſneſſe, and in the *reſtoring* of me to the aſſured hope of future glory and immortality; There is a vertue flowes from the Reſurrection of Chriſts body from the grave, to the reſurrection of the ſoules of men from the death of ſinne: *As Chriſt was raiſed from the death by the glory of the Father, even ſo ſhould we walke in newneſſe of life*, ſaith the Apoſtle; and this influence of Chriſt into the ſoule of man is called the *exceeding greatneſſe of his power*; an exceeding great power for the *omnipotency* of the Agent; for the *mightineſſe* of the Devill, ſinne, death and the world, who are overcome by it; for the *greatneſſe* of the holy and gracious change wrought thereby in the ſoules of men, changing the whole frame of the hearts of men, from death to life, from darkneſſe to light, from bondage to liberty, from uncleanneſſe to holineſſe, from earthlineſſe to heavenlineſſe; and by this powerfull and mighty influence doth Chriſt live in the ſoules of Gods children.

f Rom. 6. 4.

m Eph. 1. 19.

4. By way of Gubernation.

4. By way of *gubernation and direction*. The head liveth in the members, acting and guiding the members to move, and worke according to the dictates of the head; and Chriſt as head liveth in beleevers, his members, acting and guiding, framing and diſpoſing them to move and walke, and doe the things pleaſing in his ſight; the will moves the members of the body too and fro by a commanding active power, that goes from the will, acting and ſtirring the members, according to the diſpoſition of the wil, the Pilot by his preſence in the ſhip, and by his activity, ſtrength and skill, turnes the rudder of the ſhip, and guides the courſe therof to a quite contrary point of the Compaſſe; the King by an influence from his Majeſty, authority, power and Laws, lives and reigns in the hearts of his loyall and obedient Subjects, binding and bowing them to the obſervation of his Edicts. That there is a commanding active power paſſeth from Chriſt upon the ſoules of all ſanctified perſons, whereby he lives and reignes in them, acts and moves them, according to the diſpoſition of his will, turnes the rudder of their affections, and guides the courſe of their lives to a quite contrary point, then what they formerly moved and tended to; hence it is that our Saviour ſaith, *the kingdome*

n Luke 17. 21

dome of God is within you; Christ by his Spirit enlightening their hearts, and effectually moving, working, and framing their soules to beleeve his promises, and doe his will; and they are said to have *the Law in their hearts*; Christ ruling and commanding there, by putting into their hearts a disposition of holy and humble subjection, suitable to the holinesse of the Law: And it was prophecyed of Christ, that in the *day of his power*, when Christ should be preached, and his kingdome erected in the hearts of men; *The people should be willing*, voluntarily and freely subject and obedient unto Christ, as the members to the head; and thus Christ lives in men by his holy gubernation, raigne and rule in the soules of men.

o Psal. 40. 8.

p Psal. 110. 3.

5. By way of *preservation and continuance unto perfection*. The soule lives in the body, preserving the body from putrefaction, continuing the body unto its appointed perfection; Christ liveth in the soules of Gods children, preserving them from sinne, that they doe not putrifie in sinne, though annoyed with sinne, as the body with nasty humours, and keeping them from the death of sinne, that it never get dominion over them, as death over dead men, though it abide like a disease within them; perfecting also the life of grace in them, untill they come to the life of glory: *Those thou gavest me* (saith Christ) *I have kept, and none of them is lost*. Whom God the Father gives to Christ by eternall election, and effectuall vocation, them Christ keeps in the state of grace, in them he nourishes and maintaines spirituall life, them he keeps in the *knowledge* of Gods truth, in the *faith* of Gods promises, in the *love* of Gods testimonies, in the *obedience* of Gods precepts; them he keeps in *prosperity*, that they swell not; in *adversity*, that they repine not; in *temptation*, that they despaire not; in all *changes*, that they change not; he doth *perfect, stablish, strengthen, and settle them*; he makes spirituall life more full and active, strong and vigorous in them; the longer Christ liveth in them, the more perfection he ministers unto them, the more abundantly he fils them, the more he manifests the power of his grace towards them; and thus Christ lives in Gods children, by preserving and perfecting the life of grace in

5. By way of preservation.

q Iohn 17. 12.

r 1 Pet 5. 10.

in them. And thus you see it is apparent that Christ doth live in Gods children, by his gracious and powerfull worke of Sanctification.

CHAP. XXII.

Christs living in man described.

IF you demand what is the life of Christ, or Christ living in the children of God? I answer, it is a spirituall power or Principle of grace which Christ by his Spirit doth put into the hearts of the elect at their regeneration inabling them to move themselves to God-ward, in knowing, willing, intending, thinking, loving, speaking and doing the things which are pleasing unto God; called the life of Christ, because Christ is the Authour and the root thereof; because it is a life which Christ commandeth and approveth, and because hereby Christ liveth in all them that are regenerate; and this is sometimes termed a [t] *being alive to God*, because men are hereby moved and quickned to doe what pleaseth God; sometimes it is stiled a [u] *living With Christ*, having communion and fellowship with the grace of Christ for newnesse of life, or with the glory of Christ for eternall felicity; sometimes it is termed a [w] *new life*, a pure and unblameable life, framed (not after the lusts of the old man, but (after the will of God in his word; and sometimes it is called a [w] *living unto God*; regenerate man consecrating and ordering his whole life after the will of God, and unto his glory. Christ living in man, doth inable, move, and worke the heart of man to acknowledge God and Christ to be his Lord, and himselfe not to be his owne but Gods and Christs servant. 2. To frame and order his thoughts, words and works according to the word of God and Christ in every thing. 3. To referre and apply himself, his whole life, and whatsoever he hath to the honour of God and Christ. And fourthly, in all the changes, dangers, and afflictions of his life

[t] Rom. 6. 11.

[u] Rom. 6. 8.

[w] Rom. 6. 4.

[w] Rom. 14. 8.

life to depend upon God and Christ, for counsell, supportment, protection and deliverance; and this is Christs living in man, and Christs keeping and continuing man in the state of grace unto the state of glory.

If you aske me how or in what manner Christ begins to live in man? I answer: Manner of Christs living in Man.

1. Christ doth *awaken man*, as the Angell smote *Peter* upon the side, and [x] *awakened him* when he slept between the two souldiers, with fetters upon him in *Herods* prison. This doth Christ by his word without, and the motion of his spirit within, smite upon the heart and conscience of man sleeping between two great souldiers, the devill on his right hand, and the world on his left hand, in the prison of sin; Christ thus smiting upon man, awakens man, causes him to open his eyes, to see his miserable and wretched estate, to see the danger wherein he stands: As the *Prophet* [y] opened the eyes of the Syrians, and let them see they were in *Samaria*, in the hands of their enemies. Thus Christ awakens man, opens the eyes of mans understanding, and makes him see himselfe in the hands of Satan, lead away captive by him at his will, in the gall of bitternesse, and under the bond of iniquity, poore, blind, naked, miserable and wretched; Christ makes him see the necessity he hath of his righteousnesse to justifie him, of his power to deliver him, of his intercession to reconcile God unto him, and of his fulnesse to fill him. Thus when Christ intended to live in *Paul*, he first awakened him out of his spirituall sleep and slumber, he made him see himselfe: *I was* [z] *alive once* (saith he) *Without the Law*, I was once ignorant of the Law, I was blind, and knew not the meaning of the Law, I thought my selfe to be a living man in Gods family, a shining starre in the firmament of Gods Church, and a fruitfull vine in the Lords vineyard, but *When the commandement came, sinne revived, and I dyed*; when Christ awakened me, opened my eyes, and inabled me to discerne a right of the commandement, then I saw I was under the dominion of sinne, as a dead man is under the dominion of death, wholly possessed by sinne, as the dead by death. Man hath first the sence of his being dead in sinne before he hath the sence of

1. By awakening Man.

x Acts 12.7.

y 2 King 6.20.

z Rom. 7.9.

Christ living in him; Christ makes man to know his misery by sinne, before he knowes his happinesse by Christ; Christ lives not where the soule is not awakened, where the eyes of the understanding are not opened; therefore [a] *awake* (saith the Apostle) *thou that sleepest and stand up from the dead, and Christ shall give thee light.*

a Eph. 5 14.

2. By humbling Man.

2. Christ intending to live in man *doth humble man*, and causeth man to dye to sinne: *Saul* first dyed before *David* reigned in Israel: The death of sinne in order of divine operation, precedes the life of Christ, and his grace in the soule of man; first we are buried with Christ, and then we are raised with Christ to walke in newnesse of life; first we are planted into the likenesse of Christs [b] death, and then into the likenesse of his resurrection Christ therefore in the dispensation of spirituall life, doth first kill, and then make alive, first wound, and then heale; he makes man sensible of his sinne, as of a heavy burthen, before he doth ease him, as of a body of death, before he doth raise him, as of a mortall disease before he doth cure him; he chargeth sinne upon the conscience of man, he sets it upon him, to pursue and follow him, as the *avenger* of bloud under the Law pursued the malefactor. The Lord let loose *Pharaoh* and the *Egyptians* upon Israel to impose heavy burthens upon them, to deale hardly with them, to beat and scourge them, to pursue and follow them, when he intended to set them free from *Egypt*: Christ lets loose Satan and corruption upon man, to tempt and vexe, to accuse and torment man, when he intends to free man, to restore spirituall life and liberty unto man. The *Israelites* were first led into the red Sea, and the *Egyptians* there drowned, before *Israel* triumphed; Man is led into a sea of griefe and sorrow for sinne, and his sinne there drowned, and then he triumpheth in Christ, then Christ lives in him, and he in Christ. When Christ therefore doth humble man as he [c] *cast Paul to the earth*, emptieth man of all thought of his owne worth, and makes man abhorre himselfe below the dust, causeth man with the Jewes at *Peters* Sermon to cry out, [d] *men and brethren what shall we doe*; to accuse and condemne themselves, to loath that sinne as a [e] *menstruous clout*, which was formerly worne

b Rom. 6.

c Acts 9.

d Acts 2. 37.

e Isa. 30. 22.

worne by them as a garment of great choise, to [f] *vomit up* that sinne (it is *Jobs* expression), as the *gall of Aspes*, which he formerly kept in his mouth, and swallowed downe like sweet meat; to hate his sinne more then ever he loved it, and to thrust it out of the doores of his heart, as *Amnon* hated *Thamar* more then ever he loved her, and thrust her out of his house. When Christ doth thus humble man, thus set the heart of man against sin, and mortifie sinne in man, then Christ begins to live in man. When a man puls downe a house that is ruinous and unhabitable, and begins to lay a new foundation, then we know he usually intends to dwell and live there. Thus when Christ puls downe the old man, a ruinous and unhabitable dwelling, unfit to entertaine Christ; when Christ puls downe our pride, when our old man (as S. *Paul* speaks) *is crucified with Christ*, when all high thoughts are cast downe, and Christ hath laid another, a new foundation of self-denyall and true humility, then Christ meanes to dwell there, then undoubtedly Christ begins to live there.

[f] *Iob* 20.15.

2 Sam.13.15.

3. Christ beginning to live in man *puts a restlesnesse into the heart of man in his naturall and corrupt estate*, makes him out of love with himselfe, fils him with dislike of his owne wayes and works, alienates and takes him off from creature, and works him to an earnest longing after Christ, as the chased Hart *panteth* after the water-brookes, being chased and frighted with the sence of his sinne, and the hideous noise of his guilty, accusing and tormenting conscience; he begins to thinke of Christ, to betake himselfe to Christ, for comfort, pardon and salvation, as the guilty malefactor under the Law, being pursued by the *avenger* of bloud, betooke himselfe to the City of Refuge for shelter and defence, now his soule *followeth hard after Christ*, now he prizeth interest in Christ farre above interest in the creature, now he would take Christ upon any termes, he would gladly leave all for Christ, he sees there is no other Physitian can heale him, no other surety can make satisfaction for him, no other shield and buckler can protect him, no other friend can comfort him; and therefore he flies to Christ, as *Joab* to the hornes of the Altar; he presseth after Christ, labours to lay hold on Christ,

3 By putting a restlesnesse into the heart of Man.

[g] Psal.42.1.

[b] Psal.63.8.

as the diſeaſed woman did, whom no Phyſitian could cure; and as there went a [i] *vertue* out from Chriſt, that healed her bloudy iſſue, when ſhe touched the hemme of Chriſts garment, ſo there goes a vertue out from Chriſt, healing and enlivening the ſoule, longing after Chriſt, and touching Chriſt by faith, though it may ſeem to be but weakly and afar off: For as when the iron comes neare the loadſtone, there goes a virtue from the loadſtone, that moves and drawes the iron to it: ſo when man comes neare Chriſt, in hearing, in prayer, in humiliation and earneſt longing, there goes a vertue from Chriſt, which moves, enlivens, and drawes the ſoule of man home to Chriſt, and Chriſt begins to live in man, to ſuſtaine and ſtrengthen the ſoule of man.

[i] Mar. 5.

4 By a Revelation of Chriſt in Man.

4. Chriſt beginning to live in man, *there is a revelation of Jeſus Chriſt in the ſoule of man.* The Sonne of God (as S. *Paul* ſpeaks) is [k] *revealed in man.* There goes a light forth from the Sunne in the Firmament which reveales the Sunne to the eye of man, and there goes forth a ſpirituall and heavenly light from the Sunne of Righteouſneſſe into the ſoule of man, which reveales Chriſt unto man; which the Apoſtle cals a [l] *ſhining of Chriſt into our hearts.* Chriſt revealing himſelfe unto the ſoule, as the *only Saviour* miniſtring ſalvation to the ſoule, as the *only Prophet* inſtructing man, and filling him with heavenly knowledge, as the *only Jordan*, bathing and cleanſing the ſoule from ſinne, as the *only Prince of Peace*, ſweetly and powerfully ruling in the heart of man, and graciouſly reconciling God and man, as the *only beloved Husband*, marrying himſelfe to man, as the *only precious pearle*, in whom is all the treaſure of the ſoul of man, as the *only rocke*, in whom is all the ſtrength of man, and by whom man is ſupported, as the only rich and *royall roabe*, by whom mans ſinne is covered, and the ſoule of man juſtified; and as the *onely fountaine*, in whom man meets with fulneſſe of ſatisfaction; and where Chriſt is thus revealed, there he liveth. This Revelation of Chriſt in man miniſters life and comfort unto man.

[k] Gal. 1. 15.

[l] 2 Cor. 4. 6.

5 By changing Man.

5. Chriſt beginning to live in man doth very powerfully and graciouſly change and reforme man; he doth cauſe his Goſpell to come to man not in [m] *word only but in power alſo*,

[m] 1 Theſ. 1. 5.

humbling

humbling man, breaking and bruising the stony heart, plowing up the fallow ground of mans heart, making it of barren to become good ground, causing the choisest plants of his grace, and fruits of righteousnesse to grow there. Christ doth not onely proffer his grace, and stirre up good desires and purposes, but he infuseth supernaturall qualities of holinesse into the soule of man; he makes him a new creature, causing old things to passe away, and making all things become new; he puts not aforme, but a power of godlinesse into man; he dyes the heart in graine with grace and holinesse; he makes him a living man indeed for his life and *power* of grace, for his unfained *love* to God, for his burning *zeale* for God, for his gracious *progresse* in the wayes of God, for his sweet and blessed *delight* in God, and for his full and through *conformity* to the will of God: Christ causeth his Spirit to come upon him mightily, as it came upon [a] *Sampson*, inabling him to overcome the Devill, the world and his owne corruption, as the Spirit inabled *Sampson* to overcome the Lyon, transforming man into the Image and likenesse of God, not as the Devill transformed himselfe into the Image and likenesse of *Samuel*, remaining a Devill still; but as Christ [b] *turned water into wine*, graciously changing the qualities of man, making him of a dead a living man, of proud humble, of ignorant wise, of obstinate soft and tender hearted, of prophane holy, of cold fervent, of barren fruitfull, of weake and impotent, untoward and indisposed, he makes him strong and able, apt and ready to every good duty, and this is the manner of Christs living in man.

[a] Iud. 14.

[b] Iohn 3.

Chap. XXIII.

Use. A Christians life the most noble life.

DOth Christ live in man? Then the life of a Christian is *the most noble and honourable life of all others*: the life of sensible creatures is more excellent then the life of vegitive creatures; the life of reasonable creatures is more excellent then the life of sensible; the life of man is more noble then the life of beasts; but the life of spirituall and sanctified persons is more excellent then the life of reasonable creatures; the life of a true Christian surpasseth the life of man, as farre as the life of man surpasseth the life of beasts. *Saul* was in stature *head and shoulders* above the residue of the people: The life of grace is head and shoulders in dignity, worth and excellency above all other lives; this is the life of Christ, a living of Christ in man; and as Christ is infinitely more excellent then man, so doth this life exceedingly transcend the life of man, called the p *life of God*, in regard of the cause efficient, God working it by his holy Spirit; in regard of precept, God commanding it; in regard of approbation, God accepting and approving it; in regard of nobleness and dignity, as the life of God is more excellent then the life of the creature, so is this life the most honourable, sweetest and choysest life communicable to any creature; and in regard of likeness with God, holy and gracious resemblance of God; he that lives the life of man is like man, participates of the nature of man; he that lives the life of grace is like God, is made *partaker*, as S. *Peter* speaks, *of the divine* q *nature*, not in respect of essence, but in respect of holy and gracious qualities: hee that lives the life of grace commeth nigheſt unto God, participates most of Gods fulnesse, and hath neareſt and sweeteſt communion with God of all persons. And this life is indeed a very honourable and noble life.

p Eph. 4. 18.

q 2 Pet. 1. 4.

Christian life honourable.

1. Originall.

1. For the *Originall* of it, it is not from nature, but from grace, not from man, but from the Spirit, it is the Spi-

rit

rit that [r] *quickneth*: It is a beame from the brighteſt Sun, even Chriſt Jeſus the Son of Righteouſneſſe: *I* (ſaith Chriſt) *am the bread of life come downe from Heaven, if any man eat of this bread he ſhall live for ever.* It is a ſtreame from the higheſt and pureſt fountaine, the Spirit of grace, becoming in the ſoule of man a *Well of* [s] *Water ſpringing up into everlaſting life.*

r Ioh. 6. 63.

s Ioh 4. 14.

2. In regard of the *nature* of it, a ſpirituall life, a life of holineſſe and righteouſneſſe; a life ſurpaſſing the life of nature, as the Sun the Glo-worme, as the Vine the bramble; and they that live this life are ſaid to [t] *Walke in newneſſe of life*: Having a new-birth, being borne againe, and having new principles and qualities put into them by the Spirit of God; the Lord according to his promiſe, putting *a* [u] *new heart into them*; their ſoules being renewed and changed, not in ſubſtance, but in qualities, framed a new after God in knowledge, righteouſneſſe and true holineſſe, made [w] *new creatures*, and leading a converſation pure, and unblameable in the ſight of God, and that life which is moſt full of grace and holines, is of all lives the moſt noble and glorious.

2. Nature.

t Rom. 6. 4.

u Ezek. 11. 19.

w 2 Cor. 5. 17.

3. In regard of the *rarity* of it; few men live this life, the *Whole World* (as S. *John* ſaith) *lies in wickedneſſe*, dead in ſins and treſpaſſes, as the old world lay drowned in the deluge, only *Noah* and his Family, a few perſons lived in the Arke; it is but a little remnant, [x] *one of a city and two of a Tribe*, as the Prophet ſpeakes, that live this life. *Strait is the gate and narrow is the way* (ſaith Chriſt) *which leadeth unto life, and few there be that finde it.* A godly perſon is a rare jewell; God diſpenceth the life of grace only to his choſen: Chriſt in the dayes of his fleſh rayled not all the dead to life, but onely a few, one now and another then: thus Chriſt in the day of the Goſpell, doth not quicken all, but a few, one here, and another there: the number of them, that profeſſe themſelves Chriſtians, is indeed very great, but the number of them in whom Chriſt lives is very ſmall, the greateſt part, like the Angell of the Church of *Sardis*, having a [y] *name that they live, and yet are dead*, the outward forme and

3. Rarity.

x Ier. 3. 14.

y Rev. 3. 1.

shew of Christianity is very frequent, but the life, power and practise very rare.

4. Pleasantnes. 4. In regard of the *sweetnes* and *pleasantnesse* of this life. Christ living in the soule of man is the choyseſt joy of man, *The light* (saith *Salomon*) *is sweet, and it is a pleasant thing to the eye to behold the Sun*; the light of Christ is sweet to the soule, the beholding of the Sun of righteousnesse living in man is very pleasant unto man; the heart of old *Jacob* revived, hearing that his son *Joseph* lived; the sence and feeling of Christ living in man, is a sweet and powerfull reviving of the heart of man. Christ is the *Prince of peace*, and where he lives there is sweet and sure peace. Christ is the *Paradise* of all comforts, he that enjoyes Christ hath strong consolation; where Christ liveth, the *wounds* of the soule are *healed*, the *adversaries* of the soule are *vanquished*, the *sinnes* of the soule are *purged*, the stormy *tempest* of the conscience is *appeased*, the *clouds* of sorrow which darkned the soule are *dispelled*, *spirituall liberty* is *restored*, *forgivenesse* of sin is *sealed*, *sence* of Gods love *communicated*, and the soule graciously *reconciled* unto God: all other life is bitter and unsavoury as death, in comparison of a holy and gracious life.

5. Exaltation. 5. In regard of that *estate and condition*, whereinto this life doth exalt and advance man; Christ living in man makes man *a childe of God* by adoption, a spirituall *freeman*, a glorious *Conquerour* over Satan, himselfe and the world, a *living member* of that mysticall body whereof Christ is the head, a *King and Priest* to God, and an heyre of an inheritance incorruptible reserved in the Heavens; no crowne doth so honour man as his Sanctification; man is more to be esteemed for his holy walking, then for the highest honour the Earth is able to conferre upon him; it is not mans naturall, but his new-birth that makes him truly noble; though holinesse, thorough mens ignorance and profaneness, be of no esteeme with men, yet is this the prime advancer of man.

6. Lownesse of mans estate without this life. 6. In regard of that *lownesse and baseness of spirit* from which this life doth free man: man in his naturall estate is

is very basely minded, very dishonourably disposed, like the decreped *woman* in the Gospell, he is altogether bowed down, and wholy bent to the things which are here below, *minding only things earthly*, wallowing like a Swine in the dirt and mire of the world, and fleshly lusts; but when Christ lives in man, when he puts the life of grace into man, he ennobles the heart of man, communicates a heavenly disposition to him, and puts the whole man into a heavenly frame, and sets his heart to seeke the *things which are above*, he rayseth his heart, his thoughts, his desires to the love, meditation and seeking of things spirituall, as he raysed the body of *Lazarus* from the grave: hee makes man to looke upon the world, as upon a [z] *thing of nought*, to repute all the fullnesse of the Earth as *dung and drosse* in comparison of Christ, to leave all and follow Christ, as *Elisha* left his yoakes of Oxen and followed *Eliah*; having Christ living in him, he minds Christ, adheres to Christ, pursues and followes after Christ, makes Christ his crown and portion: he hath an [a] *excellent Spirit*, like the Spirit of Christ, contemning the glory of the world, as Christ contemned it, with *Moses* reputing the reproach of Christ, greater riches then the treasures of *Ægypt*; despising all the profers and perswasions of the Earth, not regarding all the cominations of the world; hee chooseth rather with the three children to walke with Christ in the *fiery* [b] *furnace*, then to live without Christ in the choyseſt earthly pallace. He had rather be nayled with Christ to the crosse, then set with *Herod* upon the throne. He saith to the men of the world, as *Abraham* in another case to the King of *Sodome*; *give me the persons, take thou the substance*; give me Christ, take ye the world, give me things heavenly and eternall, take ye things earthly and temporall. He that hath Christ living in him reputes the world as nothing, Christ is both his crowne, joy and portion.

[z] Pro. 23. 5. Phil. 3. 8.

[a] Numb 14 24. Heb. 11.

[b] Dan 3.

7. In regard of their *honourable walking*, who have Christ living in them, they [c] *walke in the Spirit*, saith the Apostle; the Spirit moves and guides them to walke according to that rule which the Spirit hath in the word propoſed to them,

7. Honourable walking. Gal. 5. 25.

them, the Spirit makes their hearts within and lives without ſutable to that holineſſe which the law preſcribeth, they walk in the power of the Spirit quickning and aſſiſting them; in the light of the Spirit directing them; in the motion of the Spirit exciting them; and in the operation of the Spirit, enlarging their hearts with the knowledge of God, faith in God, love to God, and with the ſence and feeling of Gods goodneſſe towards them, and in the teſtimony and evidence of the Spirit, ſealing up the forgivenes of their ſins unto them; as the ſoule is not idle, but operative in the body, diſtributing ſence, and motion to every member of the body: So the Spirit of Chriſt, in them, in whom Chriſt lives, is not idle, but operative, manifeſting it ſelfe in the fruits and effects thereof; the ſoule inables man to humane works and ſervices, the Spirit of Chriſt living in man inables man to ſpirituall duties and exerciſes, to ſhine as a *light* in the midſt of the froward generation among whom hee lives; to walke as a *childe of light*, with *Zachary* and *Elizabeth* to walke in all the Commandements of God and be blameleſſe; and this is the honour and crowne of a Chriſtians life, to walke as beſeemeth the Goſpell, to walk worthy of God, and his Chriſtian and holy calling; he is moſt honourable who expreſſeth moſt holineſſe in his converſation.

8. In regard of the *terme whereunto they live*, who have Chriſt living in them; carnall men who are aliens to the life of God and Chriſt, live to a very low, ignoble and baſe terme, they live to the world, minding and intending the world, conforming themſelves to the example, cuſtome and fashion of the world, *they ſerve* [d] *Mammon* and not God; to this, they live as ſervants to the Maſter whom they ſerve: they live unto themſelves and their owne luſts, walking after their owne imaginations, propoſing their owne by and baſe ends, doing all things for themſelves, for their owne profit, pleaſure and applauſe, *they ſerve their* [e] *owne belly*, and not the Lord Jeſus; they live to Satan, not doing the will of God, but the [f] *luſt of the Divell*, as Chriſt ſpeakes, and this is the ſhame and diſhonour of the life of man, to live

[d] Mat. 6. 24.

[e] Rom. 16.

[f] Ioh. 8. 44.

to

to live to ſuch low, ly and baſe ends as theſe; but they who have Chriſt living in them, doe live unto God, intending God, making God and his prayſe, the ſupreame end of their living; as a wife liveth to her husband, bringing forth children to her husband; a vine liveth to the Maſter of the vineyard, bringing forth his fruite to him; and a flocke liveth to him that is the Maſter of the flocke, yeelding all their encreaſe to him that ownes them: thus theſe men live to God, bringing forth all their fruit and encreaſe to God: Whether *We live* (ſaith the Apoſtle) *we live* g *unto the Lord, or whether wee die We die unto the Lord, whither We live therefore or die We are the Lords:* They live unto the Lord, 1. *Acknowledging* themſelves not to be their owne, or under their owne power, but to be Chriſts as his proper and peculiar people. 2. By *receiving* all their direction from Chriſt, and not walking after their owne imagination, taking Chriſts word, as the *Iſraelites* did the fiery pillar, and the wiſe men the ſtarre, to conduct them in all their goings. 3. By *ſurrendring* themſelves up to Chriſt, to doe his and not their owne will; as ſervants to doe the will of the Maſter with whom they are entred into covenant. 4. By *making* Chriſt their refuge, flying to him in their diſtreſſes, as ſervants to their Maſters. 5. By *minding* Chriſt, and intending his glory in all that they doe, even to the very end of their life, preferring Chriſts honour above their owne welfare, being willing to abaſe themſelves, that they may exalt Chriſt: and as they live to Chriſt, ſo they dye to Chriſt, acknowledging him to have the power of death in his hand, ſubmitting with patience to the decree of Chriſt, touching both time and manner of their diſſolution, being willing to glorifie Chriſt by their death, reſigning themſelves wholy into the hands of Chriſt, when the houre of death comes upon them. It is the earneſt deſire and unfained indeavour of all gracious perſons, both in life and death, to make the name of Chriſt glorious; looking beyond themſelves to God and Chriſt Jeſus in all their doings and ſufferings. As they are endowed with noble

g Rom. 14. 8.

Living to God what?

noble principles within, in their inward man, so they have honourable ends without, in their externall worke: as their life is originally from Christ; so their motion is to Christ, he is the prime object of their intendment, as they have their life from him, so they live unto him; and this is the honour of the life of a Christian, to live to Christ. What is the honour of a wives life? but to live to her husband, and not to strangers: What is the honour of a servants life? but to live to his Master in the faithfull discharge of his office. And what is the honour of a Christians life? but to live to Christ, and not to his owne corrupt affections; doubtlesse every mans life is more or lesse honourable and glorious, as hee lives more or lesse to God and the Lord Jesus: And thus it appeares that their life in whom Christ lives, is of the lives of all people, the most excellent and honourable: Their life is glorious in *prosperity*, by walking humbly in the midst of their abundance; in adversity, by walking patiently in all their sufferings: In temptation, by walking beleevingly, resting upon God with a firme and sure confidence; In *opposition*, by walking *courageously*, holding fast their profession of Christ Jesus: In losses, by walking joyfully, knowing they have an abiding substance in Heaven; In all estates and conditions, by walking holily and circumspectly, shining like the light more and more to the day of their perfection.

Chap. XXIIII.

But if their life in whom Christ lives, be of all lives the most honourable and glorious; how cometh it to passe that such people as live this life are often in outward appearance of all others the most ignominious and dishonourable.

Causes of the obscurity of holy life opened

I answer it so comes to passe. 1. By *reason of the secrecy and spirituality of their life*: their life is a hidden life, it is *hid with* [a] *Christ in God*, saith the Apostle, as the life of the branch in the winter is hidden in the root, and hath little appearance in the branch; thus the glory of a Christians life, is hidden in God, the outward splendour and beauty thereof, many times appeares not; *Beloved* (saith S. *John*) *now we are the sonnes of God*, we have now a very blessed and glorious life with God; *but it doth not yet appeare what we shall be*, but we know that when he shall appeare we shall be like him; the flower hath a glorious life surpassing *Salomon in all his royalty*, yet in the winter, it is hidden under the Earth, but when the vernall Sun appeares, then the flower appeares in her beauty; thus when Christ who is *our life shall appeare, then shall we appeare with him in glory*, though our life be now hidden in obscurity.

a Col. 3.

i 1 Ioh. 3. 1, 2.

Mat. 6.

2. This comes to passe *thorough the ignorance of carnall men*; the blind man sees not the glory of the Sun, the carnall man by reason of his spirituall blindnesse, sees not the glory of a Christians life. Christ had meat and drinke which the Disciples knew not, the true Christian hath a life, and in that life an honour, and a glory which the carnall man discernes not; *The naturall man* (saith S. *Paul*) *receiveth* [k] *not the things of the Spirit of God, they are foolishnesse unto him, neither can he know them, because they are spiritually discerned*: carnall men thorough their ignorance repute that the foulest shame of man, which is indeed the choysest glory of man; holinesse the speciall workmanship of the Spirit of God upon man, the brightest starre shining in the firmament of mans soule, the richest and most orient pearle in the Cabinet of mans heart, is looked on, and censured by corrupt and carnall man, as the only disgrace and shame of man; *speaking* [l] *evill* (as S. *Peter* saith) *of the things which they understand not.*

2. Ignorance.

k 1 Cor. 2. 14.

l 2 Pet. 2. 12.

3. It so comes to passe *thorough the disgrace and reproach which is cast upon them that live the life of grace*: holinesse hath ever beene cumbred with the foulest traducements. Scandalous mouths have ever beene most shamefully open against

3. Reproach.

against such as have been most holy in their conversation; the best men have ever had the worst report. Christ surpassed all in holinesse as the Sunne the candle in brightnesse, and who ever was equall to him in reproaches, they said of him that he was *a friend of* [m] *Publicans and sinners, that he had a Divell, was madd, and that by* Belzebub *the Prince of the Divels he cast out Divels*; and Christ fore-told his Disciples that men should revile them and persecute them, and say *all* [n] *manner of evill saying against them falsly for his sake*: It is not some, but all manner of evill saying, which is heaped upon Gods children; the wayes and workers of godlinesse are loaden with innumerable reproaches, as the smoake out of the bottomlesse pit in the *Revelation* did *darken the* [o] *Sunne and the aire*; so doe the smoaky scandals of carnall men, whose *throate is an open Sepulcher*, obscure and darken the *names, persons* and *lives* of Gods servants; hee that departs from iniquity making himselfe a *prey*, as the Prophet of old spake, a *prey* to the thoughts of men secretly to censure him, a prey to the hands of men to oppresse him, and a prey to the tongues of men to traduce him, and the honour and glory of the lives of Gods children is much obscured thorough the scandals which alwayes are cast upon them.

m Mat. 11.

n Mat. 5.

o Rev. 9.

4 Corruption remaining.

4. This likewise comes to passe *thorough some corruption yet remaining in Gods children*; thorough some failings wherewith they are sometimes over-taken; though Christ live in them, yet they are not so full of life, but that there is some sinne, like a disease, or evill humour in a living body, abiding in them, they have an *Esau* as well as a *Jacob* in their wombe, some tares of sinne growing with the wheate of grace in the field of their hearts; they carry a [p] *pricke* of imbred corruption in their flesh, and this lusteth against the spirit, against their regenerate part, as the *Amalekites* fought against *Joshuah*, and sometimes it foiles them, as they sometime prevailed over *Joshuah*; and as an inward evill humour sometimes breakes out into an open ulcer, so doth this hidden and remaining

p 2 Cor. 12.

corrup-

corruption, ſometimes vent and ſhew it ſelfe in ſome open fayling, as in *Job*, *David*, *Jeremy*, *Peter*, and the choyſeſt of Gods ſervants; and as one ulcer doth much obſcure the beauty of the face, ſo one failing doth much eclipſe and darken the glory of the converſation of Gods children; if a childe of God keepe not himſelfe [q] *unſpotted of the world*, if hee faile but a little, the world will blot and blaze his name all over, if they eſpye but a little ſpot now and then in him, they will report and proclaime him as one that is leprous all over. [q] Iam. 1. 26.

5. This alſo commeth thus to paſſe, *thorough mens miſpriſion and miſ-interpretation of the Wayes and Workes of Gods children*: Their eyes are blood-ſhot, they behold the doings of Gods ſervants in a falſe glaſſe, and they appeare unto them in contrary colours, and as *Hanuns* ſervants miſinterpreted *Davids* [r] *kindneſſe*, and handled his men as *ſpies*, who were ſent as *comforters*; thus they miſinterpret the doings of the righteous and cenſure their knowledge as errour, their piety as hypocriſie, their zeale as frenſie, their attendance on Gods ordinances as idleneſſe, their ſacred meetings as confederacies and combinations, their workes of mercy as workes of oſtentation and vainglory; ſuch as are fartheſt from ſincerity, and the greateſt deceivers, are moſt ready to charge hypocriſie upon others; ſuch as are leaſt induſtrious to examine their owne hearts are uſually the ſevereſt cenſurers of other mens lives, and thus they change the cleare and ſhining day of a godly mans life, into an obſcure and darke night, calling *evill good*, and *good evill*, putting light for darkeneſſe and darkeneſſe for light, as wee may ſee in *David*, *Paul* and others. 5. Miſ-judging. [r] 2 Sam. 10. 1 Sam. 17. 28.

6. This likewiſe is ſo, *by reaſon of the baſe out-ſide of Gods children*: They in whom Chriſt lives are for the moſt part of low eſtate and ſlender reputation in the eye of the world, Chriſt at firſt was borne of a Virgin, eſpouſed to a Carpenter, her condition no way conſpicuous and glorious in the eyes of men, and Chriſt is now for the moſt part *formed againe* in the hearts of men, farre from all 6 Baſe out-ſide

all externall pomp and glory, God having *chosen poore things and base things*, and things which are not, to confound the things which are, and *the poore* (saith Christ) *receive the Gospell*, and blessed is hee that is not offended in mee, that doth not stumble and take offence at mee, by reason of the low and slender estate of them that receive and imbrace me preached in the Gospell. And the Prophet hath told us long since that Gods people are an afflicted poore people; and this doth much obscure the honourablenesse of their life, in the eye of the world, who usually judge nothing excellent and honourable, but that which is externally pompous and glorious, as wee see by experience both in Christ and his members, *Mat.* 13. 55. *Ioh.* 2. 1, 2, 3, 4. *Ioh.* 7. 4. 49.

1 Cor. 1.

7. Lastly, thus it likewise commeth to passe, *thorough the manifold afflictions which attend the righteous*; they in whom Christ lives are hated of the world, persecuted by the men of the Earth and pursued with many troubles, walking like the *Israelites* thorough the red Sea of many afflictions, destitute, afflicted, tormented *in Sheepes and Goates-skinnes, in Caves and in Dennes*; *Killed all the day long, and accounted as Sheepe for the slaughter*, as the Psalmist speakes, and these afflictions are a great darkning of the glory of their life in the eyes of the World, as the cloudes darken the Sunne in the eyes of men, continuing in it selfe bright and beautifull.

CHAP.

CHAP. XXV.

DOth Christ live in the soules of Gods children? then the life of Gods children is of all the lives of men, *the most joyfull and cheerfull*, the most pleasant and comfortable. The Sunne is the joy and comfort of the world; Christ the Sunne of Righteousnesse is the glory, joy and comfort of the soule: The more fully and powerfully Christ liveth in man, the greater is the joy of man; Christs comming unto man is tydings of great joy, *Behold* (said the Angell) *I bring you good tydings of great joy, which shall be unto all people, for unto you is borne this day in the City of* David *a Saviour, which is Christ the Lord.* This is great joy for the Author, matter, quality, quantity and duration of it: All joy is but heavinesse to the having of Christ living in us, purging our corruptions, pardoning our offences, filling us with all heavenly blessings, and sweetly and powerfully ruling over us: The comming of the *Arke* ministred such joy to Israel, that they *gave a shout*, which made the earth to ring; how much more doth the comming of Christ in the Gospell, and ministration of spirituall life to Gods chosen, make them joyous and comfortable, witnesse the men of *Samaria*, of whom it is recorded, that upon *Philips* preaching the Gospell to them, the ejection of Satan, and consequently Christs beginning to live within them, there was *great joy in that City*: And all joy and gladnesse doth indeed accompany Christs living in man. 1. Where Christ lives, there is the joy of *life*, of spirituall life, of the life of God, a life in respect whereof all other life is but death; and therefore as the Father of the Prodigall said to his servants, *bring hither the fatted Calfe and kill it, and let us eat and be merry, for this my Sonne was dead and is alive*, he was lost and is found. Thus the man in whom Christ lives, hath great cause to be merry, because his soule was dead and is alive, was lost and is found. 2. Where Christ lives, there is *joy of Light*. The Sunne fils the aire with temporall light; Christ fils the soule with

2. Life of Gods children a cheerfull life.

Luk 2.10.

1 Sam. 4 5.

Acts 8.8.

Where Christ lives is joy of 1. Life.

Luk. 15.

2. Light.

with ſpirituall light, with all knowledge and wiſedome, and ſpirituall underſtanding: And as the beholding of the Starre filled the wiſe men with *exceeding great ioy*; ſo doth the ſhining of Chriſt into the ſoule of man fill man with great joy and rejoycing. 3. Where Chriſt lives, there is the *ioy of liberty*; Chriſt reſtoring life to *Lazarus* ſet him free from the grave, and from the fellowſhip of the dead, his eyes were free to ſee, his eares to heare, his tongue to ſpeake, his hands to worke, and his feet to walke; Chriſt living in man makes man free from the death of ſinne, from carnall fellowſhip with them that are dead in ſinne; he makes him free in his underſtanding to know God, in his thoughts to meditate upon God, in his memory to remember God, and in his affections to beleeve in God, to love God, and to walke in the wayes of God; And this liberty miniſters to the ſoule as great a cauſe of rejoycing, as ever *Iſrael* conceived upon their freedome from the Egyptians. 4. Where Chriſt lives, there is the *ioy of victory*. When *David* came into the Iſraelitiſh army he gave them victory over *Goliah* and all the *Philiſtines*, they all fled; when Chriſt comes into, and lives in the ſoule of man, he overcomes Satan, he diſſolves his workes, he caſts that ſtrong man out, he ſubdues all the corruptions that are in man: *They that are Chriſts* (ſaith Saint *Paul*) *have crucified the fleſh with the affections and luſts*; they have gotten a bleſſed and honourable victory over Satan, themſelves, and the world; a victory miniſtring to them greater cauſe of rejoycing, then Iſrael had, when they gave a ſhout for their victory over the *Philiſtines*. 5. Where Chriſt lives, there is the *ioy of regeneration*, adoption and ſanctification. Chriſt makes us the ſonnes and daughters of God, the friends and lovers of God, who were alient and enemies to God; he makes us cleane who were defiled; he aboliſheth the character and ſtamp of Satan, and engraves the Image of God on our ſoules; he like a *refiners fire, and fullers ſope*, puts away the ſpot and droſſe of our ſinne, purifying and purging us as gold and ſilver, that we *may offer to the Lord an offering of righteouſneſſe*: And this affords us matter of greater rejoycing then *Naaman* had upon his being cleanſed from his leproſie in *Jordan*: *Re-*

Mat. 2. 10.

3 Liberty.

Iohn 11. 44.

Exod. 15.

4. Victory.

5. Regeneratiõ.

ioyce

ioyce not in this (ſaith Chriſt) *that the ſpirits are made ſubiect unto you, but rather reioyce in this, that your names are written in Heaven*, that you have a name with God, that you are by adoption the children of God, that you are ſanctified and cleanſed from your ſinnes: The worke of holineſſe miniſters more joy to Gods ſervants, then the gift of working miracles; there is more comfort ariſeth from the ſubiugation of our corrupt affections, then from having all the world put under us. 6. Where Chriſt lives there is the *ioy of riches*, he cannot be poore and miſerable that hath Chriſt living in him, Chriſt is unſearchable riches, as *Gideon* ſaid of *Ephraim, the gleanings of* Ephraim *are better then the vintage of Abiezer*: ſo the gleanings, the ſmalleſt gatherings of Chriſt, are better then the vintage, then the greateſt abundance of the world. Chriſts ſpirituall gifts and graces are the choiſeſt of all riches; all the riches of the world are but ſtraw and ſtubble to this pearle; he that hath this hath cauſe of holy glorying & rejoycing in his wealth, as the Merchant in the Parable had joy upon the finding of the precious pearle: The rich man in Saint *Luke* having pulled downe his barnes, builded them greater, and filled them with worldly ſtore, bid his ſoule (though upon weake grounds) *eat, drinke and be merry, becauſe he had goods enough laid up for many yeares*. The man that hath pulled downe his luſts, new built his heart, and received Chriſt to live and dwell there, may upon better grounds bid his ſoule eat, drink and be merry; for having Chriſt he hath a full and an abiding ſubſtance, he hath treaſure enough for ever. 7. Where Chriſt lives, there is the *ioy of peace*, reconciliation, and ſweet communion; he brings us nigh to God, as *Joſeph* brought his brethren nigh to *Pharaoh*; he makes God a father and friend to us; he cauſeth the face of God to ſhine upon us more comfortably then Sunne, and filleth us with that peace which paſſeth *all underſtanding*, and thus he makes the life of them in whom he lives a very ſweet and pleaſant life, a life of choiſeſt comforts, a life for delights, ſurpaſſing the lives of rich men, Nobles, Conquerours, and all pleaſure-hunters, as the Paradiſe doth ſurpaſſe the wilderneſſe, and the glorious Sunne the rotten gloe-worme.

6. Riches.

Luke 15.

7. Peace.

But you will say if their life in whom Christ lives, be such a sweet and pleasant, such a joyous and comfortable life, whence is it that many of them in whom Christ lives, are so sad and sorrowfull, and of all others many times in outward appearance the most uncomfortable livers?

Grounds or causes of sorrow in Gods children.

I answer, the sorrow and sadnesse of them in whom Christ lives ariseth:

1. Remaining corruption.

1. From the *corruption which yet remaines in them*: Diseases in the body though they doe not destroy the body, yet they now and then abate and hinder the comfort of bodily life: Clouds in the aire though they doe not abolish the Sunne, yet they hinder the light of the Sunne, and darken the aire. Thus corruption in them that live the life of grace, though they doe not destroy and abolish this holy life, yet they many times abate the comfort of it, obscure and darken Christs living in man, and untill they are overcome and dispelled, they minister occasion of sorrow and sadnesse to the soules of Gods children, causing them with *David* to complaine of them as of a heavy burthen; and with *Paul* to cry out, *O miserable man that I am, who shall deliver me from this body of death.* Where Christ lives there is joy, because the life of grace hath there an inchoation; there is sorrow, because sinne hath not yet it's compleate dissolution, and perfect buriall. *Israel* had joy in their victory over the land of *Canaan*; they had sorrow, because some *Canaanites* yet remained among them: The children of God have much joy from their spirituall conquest, though somewhat sadded by their fleshly oppositions.

2. Aberrations.

2. This ariseth from some *particular aberrations of Gods children*, of which they are sometime guilty; sometimes they step aside from Gods way, their hearts hang loose, and cleave not close to God, Satan gets an advantage against them, and foiles them; and as some great fall takes away the fence and comfort of bodily life for the present: Thus Gods children through some fall doe lose the comfort of Christ living in them, and are very sorrowfull, as a man whose *bones are broken.* Psal. 51.

3. Satans assaults.

3. This ariseth from some *violent assault of Satan*, God lets him

him loose upon them, to buffet them for their *humiliation* for sinne past, or for *excitation* from security for the present, or for *prevention* for the time to come, and while this temptation lasteth, the joy of their spirituall life is eclipsed, as the joy of a rich man is darkened, while his house is besieged; the joy of a City is disturbed, while the siege against it lasteth; and as the joy of the Merchant in his rich treasure ceaseth, while the violent storme continueth: Though Gods children have a rich treasure of grace, a blessed portion of spirituall wealth within them, yet the joy hereof is much abated for the present, by reason of Satans violent temptation; Gods children through the force and fury of the assault of Satan, are somtimes disabled to make a comfortable use of the gifts they have received.

4. This ariseth from the *sinfulnesse and great impieties which they see in others among whom they live.* The Lords people have matter of sorrow and humiliation ministred to them, not onely from their owne sinnes, but also from the sins of other people; they see the name of God is dishonoured, the Christian profession is disgraced, the mouth of the common adversary is opened, the welfare of the Church is hazarded, the removall of the Gospell is threatened, and many punishments are inflicted, by the exorbitancies of many living within the Pale of the Church, and for this they are much grieved and very deeply humbled; their righteous soule with *Lot* is *vexed* from day to day with their unlawfull deeds, in seeing and hearing; and their eyes with *David* gush out *With rivers of teares*, because men keep not the Law of God; and with the marked ones in *Ezekiel*, they *sigh and cry* for all the abominations which are done in the Family, City, Congregation, and Kingdome whereof they are members; they are unworthy the name of Christians, who sorrow not for other mens impieties.

4. Impieties of others.

2 Pet. 2. 8.

Ps. 119. 136.

Ezek. 9. 4.

5. This ariseth from their *prevision, preconsideration, and foresight of future calamities. Noah* foresaw the comming of the flood, and prepared an Arke; *Joseph* foresaw the comming of the famine, and accordingly made preparation; the skilfull Mariners foresee the storme, and betake them-

5. Foresight of future calamities.

Prov. 22. 3. selves unto the haven; The wise man (saith *Solomon*) *foreseeth the evill, and hideth himselfe*, humbleth himselfe, addresseth himselfe to God, makes his peace with God, and hides himselfe with the Lord: *Be mercifull unto me, O God,* Psal 57. 1. *be mercifull unto me* (saith the Psalmist) *for my soule trusteth in thee, yea in the shadow of thy wings will I hide my selfe untill these calamities be over-past.* He saw the rage of the adversary against him, their intendment of evill to him, their conspiracy and determination to take his life from him, he saw the absence of all humane help to assist him; and therefore he makes his petition unto God, humbles himselfe before him; and as the chickens betake themselves to the wings of the Hen, to hide them from the tempest, raine, wind and cold comming upon them: So did the Psalmist betake himselfe to the Lord, to the wisedome, power, truth, and goodnesse of God, as to the wings of protection; the clearer discerning men have of incumbent evils, the more effectually they apply themselves to God for future refuge; Mens ignorance and inconsiderateness of future judgements, makes them obstinate in present impieties, taking no notice of the evill of sinne, untill the evill of punishment come upon them: *The simple* (saith *Solomon*) *passe on, and are punished*; but good men whose soules are sanctified, whose eyes are opened, see the raine of Gods displeasure afar off in the clouds, and hide themselves from it. *Elijah*, seeing a little cloud arising out of the Sea like a mans hand, bid his servant goe up and say to *Ahab*, prepare thy charet, and get thee downe that the raine stop thee not, and *Ahab* rode and went to *Jezreel*. The children of God discerning the wrath of God afar off, when it is but a little, even in the first appearance, prepare themselves by prayers and teares, confession, contrition, and humiliation, and make all haste to draw nigh to God, that they may be safe with the Lord, when the cloud of Gods anger shall raine upon the earth. *When I heard* (saith *Habakuk*) *the threatenings of the Lord*, the dreadfull judgements, the great destruction, and grievous desolation which God had appointed to bring upon the people; what then? how was he affected with the hearing of this: *My belly* (saith he) *trembled, my lips quivered at the voice,*

1 King. 18. 43, 44.

Hab. 3. 16.

rot-

rottennesse entred into my bones, and I trembled in my selfe, that I might rest in the day of trouble, when he commeth up unto the people he will invade them with his troupes. Here is a declaration of his great sorrow and humiliation at the hearing and foreseeing of a judgement yet to come; and here is the reason why he did it, and the fruit arising from it, even *rest in the day of trouble*, sweet and sure acquiescence in God, gracious and mighty protection under God, when the trouble foreseene should come. *Although the fig-tree shall not blossome, neither shall fruit be in the vines, the labour of the Olive shall faile, and the fields shall yeeld no meat, the flocke shall be cut off from the fold, and there shall be no heard in the stals*: There is the great desolation and devastation of the land, all this notwithstanding the Prophet having humbled himselfe, is confident of comfort in this great distresse: *Yet* (saith he) *I will reioyce in the Lord, I will ioy in the God of my salvation; the Lord is my strength, my helper, my shield, my comforter; he shall make my feet like Hinds feet, and he will make me to walke upon mine high places*, making me secure and safe, comfortable and cheerfull in the day of trouble. Unfained humiliation in the dayes of peace ministers great comfort and confidence in the houre of distresse. He that sees the evill afar off, and is humbled, shall have comfort when the evill commeth.

6. Sence of Churches misery.

6. This ariseth from the *distresse which Gods children see upon the Church of Christ*; they say not of the Church as *Cain* did of *Abel*, *am I my brothers*, am I the Churches *Keeper?* they answer not the Church complaining in her afflictions, as sometimes the Priests and Elders answered *Judas* in his anguish, *what is that to us, see thou to that*; but Gods children have a sympathy and fellow-feeling of the troubles of their brethren; they are not of their number who are *at ease in Sion, eating the Calfes of the stall, drinking their wine in bowles*, &c. *but are not grieved for the affliction of* Joseph: But they like the members in the body naturall, if one member suffer all the members suffer with it; *weeping* with them that *weep*; remembring them that are in *bonds, as bound with them*, and them which suffer *adversity*, as being themselves in the body. Such is their *love* to the Church of Christ, such is their *desire*

Mat. 27.

Amos 6.

Heb. 13.

after, and pleasure in the Churches welfare; such is their *coniunction* with the Church, and their *apprehension* of the estate of the Church, that the Churches miseries are their sorrowes.

CHAP. XXVI.

THe consideration of Christs living in all Gods children, may give us just occasion to examine our selves, and to get good and cleare evidence of Christs living in our soules. This is the crowne and comfort of a Christian to have Christ living in him: The more we are assured of this, the more sweet and comfortable will the meditation of Christ be unto us, and the greater our courage against all opposing powers, and the more cheerfull shall we be in Christs service. And this we shall discerne,

1. Purity. 1. By the *purity of our conversation*. The order of our life without is sutable to the root and Principle of our life within; he that hath a humane soule, and life within him, doth outwardly walke, speake, and worke as a man; he that hath Christ living in him, converseth, walketh, worketh, doth all things outwardly as a Christian, conformeth himselfe to Christ, is acted, moved and guided by Christ living in him, as the body is moved and guided by the soule living in the same: Christ living in him, *writes his Law in his heart*, new moulds, new fashions and frames his whole man, and makes it sutable to the Law, causing him to be *holy in all manner of conversation as he that hath called him is holy*, making him *alive to God*, receiving all his direction from God, to be wholly subject unto Gods will, totally devoted to Gods service, to doe every thing for God, and to intend God above himselfe, or any thing else; as Christ in the dayes of his flesh did all according to the Commandement his Father gave him, he sought

Ier 31.33.

Rom.6.11.

not

not his owne but his Fathers honour. Thus he in whom Chriſt lives, makes Gods word the rule that guides him, he ſeekes God and not himſelfe, he *puriſieth himſelfe as Chriſt is pure*, and ſtrives what in him lies, that he may approve himſelfe to God by walking humbly and holily with God.

2. By *mans invincibleneſſe*. He that hath Chriſt living in him is very victorious, even as Chriſt is victorious, Chriſt is his life, and as Chriſt is invincible, ſo is the life of Chriſt in them that are his, ſinne and Satan may now and then foile them, but can never extinguiſh the life of grace in them; becauſe Chriſt who liveth in them is ſtronger then all that doth oppoſe them. *Ye are of God* (ſaith Saint *John*) *endowed with the life of God, and have overcome, becauſe greater is he that is in you then he that is in the world.* Chriſt living in his children, is greater then Satan who lives in carnall men, and therefore they are invincible. *We know* (ſaith the ſame Apoſtle) *that whoſoever is borne of God ſinneth not*, is not under the power of ſinne, gives no allowance to ſinne, makes not a trade of ſinne; but *he that is begotten of God keepeth himſelfe, and that wicked one toucheth him not*, he keepeth himſelfe; that which is proper unto God, is transferred to the children of God, and they are ſaid to keep themſelves who indeed are kept of God, *being kept* (as Saint *Peter* ſaith) *through the power of God unto ſalvation*, having Chriſt living in them, the whole armour of God put upon them, the gifts of the Spirit communicated to them, giving themſelves to the ſtudy and practiſe of godlineſſe, and being frequent and fervent in holy and humble ſupplication unto God, they are kept that the evill one doth not touch them, his temptations are reſiſted, he cannot extinguiſh the life of Chriſt in them, in all aſſaults, afflictions, temptations, and tryals, they are more then Conquerours through Chriſt loving them, and living in them; Chriſt ſuſtaines them in the deluge of affliction, as the *Arke* ſuſtained *Noah* in the deluge of waters: And though they ſometimes ſlip through the infirmity of the fleſh, yet they grieve under the burthen of their corruption, they are diſpleaſed with themſelves, they depart not from the feare of the Lord, they recover and revive, they prevaile as *Joſhuah* over the *Amalekites*

2. Invincibleneſſe.

1 Iohn 4.4.

1 Iohn 5.18.

Rom. 8.37.

kites, they grow stronger and stronger like the house of *David*, they goe forward like *Israel* in the way to *Canaan*, *from strength to strength*, untill they appeare before the Lord in *Sion*, they *shine more and more*, like the light unto the day of perfection: The longer Christ liveth in them, the more perfection of life is ministred to them.

3. Preservation from sinne and the world.

3. By mans *preserving and keeping himselfe from sin, and from the world.* Life preserves the body from putrefaction, when the life is gone the body putrifies and rots; but whiles life is strong and vigorous in the body, the body is fresh and comely; Man without Christ doth putrifie and rot in sinne, he *growes worse and worse*; but Christ living in man, he is preserved from sinne, sinne doth not reigne over him; they that are Christs have crucified the flesh with the affections and lusts, their soules are purified by Christ as the gold by the refiners fire, and the cloath by the Fullers soape; they are kept by Christ as the Garden by the dresser, as the house by the dweller; they are purged from sinne as the aire is purged from clouds and vapors by the wind and Sun; they are *washed and sanctified in the name of the Lord Jesus, and by the Spirit of our God.* Christ communicates spirituall health, and heavenly beauty to their soules, he *purifies them to be a peculiar people to himselfe*, he makes them shine as lights, he will not suffer sinne to remaine like a mortall wound or loathsome ulcer upon them; but he ministers spirituall healing to them by the wings of his ordinances outwardly, and of his grace inwardly. Secondly, they in whom Christ lives are preserved from the world; life inables man to lift up his body from the earth, to tread upon it with his foot; they in whom Christ lives have their conversation in Heaven, they mind the things which are above, where Christ sitteth at the right hand of God, *they first seeke the kingdome of God, and the righteousnesse thereof*: This is the fountaine after whose waters they thirst, the Sunne in whose light they rejoyce, the treasure with which they desire to be enriched, the thing which they desire suites with the quality and nature of their life; Christ living in them, they chiefly desire the things of Christ, their hearts and thoughts are taken off from the world, they prize

Rom. 6. Gal. 5.

1 Cor. 6.

it

it as a thing *which is not*, they undervalue it as *dung and drosse* in comparison of Christ, and the things of Christ; and they use it as if they *used it not*, Like *Gideons* three hundred men, they lap *a little*, but bow not downe to these waters; Christ doth marvellously innoble their disposition in whom he lives, he will not suffer them to be carnally affected, nor worldly minded. The world is crucified to that man in whom Christ liveth.

4. By mans *oppugning and expelling out of himselfe whatsoever is contrary to Christ*. It is the property of life to expell what is contrary to it, whatsoever doth oppose or prejudice it: The life of nature labours to the utmost the expulsion of diseases tending to the dissolution of nature, and the life of grace, or Christ living in man expels what is contrary to Christ, and to the life and worke of grace. Such a man is sicke of the least sinne, he complaines of it, he strives against it, the *Law of his mind* strives against the *Law of his members*; as *Jacob* strove against *Esau*: so doth the spirituall part in him strive against the carnall and fleshly part; and as the living fountaine strives against, and works out the mud which fals into it, so doth he that hath Christ living in him, worke out the vaine thoughts which fall into his mind, and the carnall lusts which rise in his soule, and is never at rest untill he hath cleared himselfe of them; as *Sarah* was at no rest untill she had freed her house of the bond-woman, and her sonne. Nothing is so displeasing to him that lives the life of grace as that which displeaseth Christ, his choisest care is to keep his heart a cleane house for Christ to dwell in, and to make his soule the plenary possession of Christ, that Christ may dwell and reigne alone there; he allowes himselfe in no sinne, as a chaste wife allowes of no strange lover in her heart; his soule is entire with Christ, hating what Christ hateth, loving what Christ loveth, expelling daily more and more whatsoever doth oppose Christs kingdome within him; he is as impatient of sinne in his soule, as of a moate in his eye, as a loyall Subject of a traitor in his house, as a King of a forraine enemy in his kingdome. If sinne doe but once beginne to shew it selfe, he raiseth all his forces to drive it out, and is

4 Expulsion of what is contrary to Christ.

is at no peace untill he hath emptied himſelfe thereof.

5 Imbracemẽt of what ſuites with Chriſt.

5. By mans *aſſuming and taking to himſelfe that which is moſt ſutable, and beſt agreeing with Chriſt.* Every life drawes unto it ſelfe that which is moſt ſutable, and moſt agreeable thereunto, on that it feeds, with that it is maintained, and therein it delights. Thus he that hath Chriſt living in him takes unto himſelfe that which ſuites and agrees with Chriſt, in this he delights, on this his ſoule feeds: As his life is a ſpirituall life, ſo he drawes to himſelfe ſpirituall food, and exerciſeth himſelfe in ſpirituall duties; he deſires like a new borne babe the *ſincere milke* of the word, as his food, and to dwell in the houſe of the Lord, as in the *banqueting houſe* of his ſoule, where the ordinances of God are unto him, as a *feaſt of marrow and of fat things*, and of wines well refined upon the Lees: Nothing ſo fits and ſuites with the ſoule where Chriſt lives, as the word, and other ordinances of Chriſt; therefore ſuch men deſire this as their appointed food, pant after this as the chaſed Hart after the water-brooks, and long for it as the dry ground doth thirſt for waters: This is the food which maintaines the life of grace in their ſoules; this is that wherein their life delights it ſelfe as in its proper element; this is ſweeter then the honey or the honey-combe; this is better then thouſands of gold and ſilver; he hides it in his heart as good ſeed in good ground; he ſuffers it to worke upon him, as fire upon the mettall, purifying him, and working a gracious change within him; he exerciſeth himſelfe in duties of godlineſſe, he takes upon him Chriſts yoake, applies himſelfe to Chriſts precept, walks in all the ordinances of Chriſt; he lives not to himſelfe, but to the Lord; he delights himſelfe in the meditation of Chriſt; the doing of Chriſts will is his meat and drinke, and thus drawing to himſelfe what is moſt ſutable and agreeable, moſt pleaſant and delightfull unto Chriſt, he makes it manifeſt that he lives by Chriſt living in him.

6 Thriving by ordinances.

6. By mans *feeding, nouriſhing, and ſtrengthening himſelfe by the ordinances of Chriſt.* The living man in whom is life and health, doth not onely eat, but gathers ſtrength by his eating: The man in whom Chriſt lives, doth not onely uſe

the

the meanes of grace, but is perfected in grace by them: Many there are who are frequent in the use of Gods ordinances, and yet for want of spirituall life, and an inward gracious digestive faculty, they are as a man in an *Atrophy*, that eats much, and yet is leane and meager, as if he had eat nothing; Like the leane Kine in *Pharaohs* dreame, that eat up the fat, and yet were as leane and ill-favoured, as if they had not eaten at all, of whom Saint *Paul* saith, *they are alwayes learning, and yet never come to the knowledge of the truth*; but they in whom Christ lives, doe thrive by use of Gods ordinances; they *grow in grace*, as a childe by the mothers milke, as a field by the dew; they increase in *knowledge*, as a Scholler in learning; they waxe strong in *faith*, as a Tree in roots; they grow fervent in *love*, as a fire in heate by the multiplication of wood; they abound and are full of *goodnesse*, as a Tree planted by the waters side, is greene and flourishing, and full of fruit; and this is a comfortable argument and evidence of Christ living in us, when we thrive by the meanes of grace, and are filled with all those fruits of righteousnesse which are to the praise and glory of God in the day of Christ Jesus.

2 Tim. 3. 7.

2 Pet. 3. 18.

Rom 15. 14.

7. By the *sweetnesse of Christ to the soule of man*. Life is sweet to the living, Christ is more sweet to them in whom he lives; honours are sweet to the ambitious, pleasures to the voluptuous, and wealth to the covetous; but Christ surpasseth all sweetnesse to them that are true Christians: *As the Apple tree among the trees of the wood* (saith the Spouse) *so is my Beloved among the sonnes; I sate downe under his shadow With great delight, and his fruit was sweet to my taste*. All the fruits of Christs Prophecye, Priesthood, and Kingdome, his death, resurrection, and all the benefits of them communicated to the Spouse by the Gospell, on which she feedeth by faith, to the revivement and refreshing of her soule, are very sweet unto her. Christ is all sweetnesse to true beleevers; the knoweledge of Christ is sweet to their understandings, as the light is sweet unto the eye; the meditation of Christ is sweet to their imagination, as the meditation of the husband is sweet unto the wife; the love of Christ is sweet unto their soules, as the wine is sweet unto the palate: The word of Christ

7 Sweetnesse of Christ to soule.

Cant. 2. 3.

Christ is sweet unto their eares, as a joyfull sound, *his mouth is sweet and altogether lovely* : The presence of Christ is sweet unto them, as the presence of the bridegroome unto the bride: The Spouse affirmes of him, that his *cheekes are as a bed of spices, as sweet flowers, and his lips like Lillies dropping sweet myrrh*, declaring the surpassing sweetnesse, which beleeving and holy soules doe find in Christs manifestation of himselfe, and in the gifts and comforts which he communicates to them by the Gospell. The more cleare and strong, sweet and comfortable apprehensions we have of Christ, the greater is our assurance of Christs living in us.

Cant 5.16.

Cant. 5.13.

8. Heavenly heate.

8. By the *spirituall warmth and heavenly heate which man hath within him*. Heate is an evidence of life, Christ warmes the soule where he lives ; they that have Christ living in them, are not like *David* in another case, having many cloathes and no heate, much meanes of grace and no spirituall warmth ; they are not like *Hoseah's* Cake halfe baked, nor like the Laodicean Angell neither hot nor cold ; but as the flesh of the *Shunamites* childe waxed warme when the Prophet spread himselfe upon him : Thus their hearts in whom Christ liveth are heated, and warmed by the labour of the Prophet, by the Ministers opening and applying the word of life unto them, *their hearts burne within them*, with indignation against sinne, with love to God, and with zeale for God : The word is like fire in their bones, the whole man is set in a holy flame, they are baptized with the Holy-Ghost and with *fire* : The Holy-Ghost like fire enlightening and purging their soules, and warming them with holy and fervent love, making them fervent in prayer, and *burning in spirit serving the Lord*. All the duties they performe have a sacred fire mixed with them, a holy heate put into them, as the sacrifice under the Law was offered up with fire : Thus their whole service is no dead carkasse without fire, but a burnt offering unto the Lord, they doe all in love to God, and in zeale for God ; holy men like *Eliah*, in their hearing, prayer, meditation, are carried in a fiery chariot ; their religious exercises kindle a fire in them, which burnes up their corruption like stubble, purifies their soules like silver, and puts their heart into a very sweet

2 King 4.

Luke 24.32. Ier. 20.9. Mat. 3.11.

sweet and gracious temper; lukewarmnesse is farre from them that are enlivened by Christ Jesus; Mans deadnesse in the duties of godlinesse argues mans alienation from the life of Christ; Mans zeale for Christ is proportionable to the measure of life received from Christ; he doth in vaine assume the name of a Christian, who joynes not zeale to his profession: For as to him that desired to know what manner of man *Basill* was, there was presented in a dreame *a pillar of fire*, with this Motto, *talis est Basilius*, such a one is *Basill*, and such in deed in some measure may be the Motto of every true Christian, because he that is enlivened by Christ, and hath his whole dependance upon Christ, and graciously filled by Christs ministrations, he must of necessity have his thoughts taken up with Christ, and his heart burning with zeale for Christ.

9. By the *price which man doth put upon Christ. Life is valued at a high rate*, above all the residue of mans temporall possessions: The Devill could say, *skin for skin, and all that a man hath will he give for his life.* Christ to them, in whom he lives, is more deare then temporall life; he is the choisest of all their possessions; as the people esteemed *David*, so they esteeme Christ better then all their thousands, whether honours, riches, liberty, life, or whatsoever else; he is to them in respect of all things else, as the *Apple Tree* among the Trees of the wood, as the *Prince* among the beggars, as the *Sunne* among the gloe-wormes, as the *jewell* among the drosse: Man that hath Christ living in him, so prizeth him, that he will sell all to enjoy him, as the Merchant did for the precious pearle, he will leave all to keep communion with him as the bride to keep her fellowship with the bridegroome; Christ is to his apprehension the fairest of ten thousand, the Paradise wherein he is delighted, the crowne with which he is honoured, and the fountaine in whom his soule findsall satisfaction.

9 Christ prized. Iob 2.4. 2 Sam. 18.

10. By mans *care to keepe Christ.* Man is very carefull to preserve his life, he contendeth much to maintaine this, he will part with any thing rather then with his life. In like manner, a man that hath Christ living in him is very carefull to

10 Care to keep Christ.

to keep Christ; he will endure any hardnesse rather then be deprived of Christ; he will lose his goods, his credit, his liberty, and his life rather then lose Christ; because Christ is the life of his life, Christ is the rocke on whom he builds, the root by whom he lives, the royall Roabe with which he is cloathed, the precious pearle in which lies all his riches, the Paradise wherein grow all his comforts, the friend in whom he chiefly delighteth, and the husband with whom his soule is joyned in everlasting wedlocke; and therefore his greatest care is to keep Christ, he layes hold on Christ, as the woman of *Shunem* upon the Prophet, and will not be thrust away, as *Joab* on the Hornes of the Altar, and will rather dye then leave his holdfast on Christ; he resolves to be with Christ, as *Ittai* with *David*, whether in life or in death, whatsoever be his estate: Nothing is sweet and deare to him as Christ is, and therefore strives by prayer, hearing, conference, meditation, holy and humble walking, and the use of all holy meanes to keep Christ, neither losse nor gaine, threatnings nor perswasions, peace nor trouble, life nor death, can worke him to a desertion of Christ. And in these particulars as in so many lively characters may we discerne the living of Christ in us.

Rom. 8. 38.

mraylephick

Chap. XXVII.

Care to see Christ living in us.

As Christ lives in all Gods children, so let all that professe Christ, and call God Father, see and discerne Christ living in them. This is the crowne and comfort of a Christian to have Christ living in him, and without this he hath but the naked and empty name of a Christian, like an Idoll that hath the name of a man,

man, and is no man, a name that he lives, and yet is dead: Feele Christ therefore living in your *understanding*, by prizing the knowledge of Christ above all learning, by determining to know nothing in comparison of knowing Christ, and him crucified, by learning Christ as the truth is in him, being filled with the knowledge of his will in all wisedome and spirituall understanding: Feele Christ living in your *will*, in making your will free to chuse and embrace him and the things of God, to intend and will him and the glory of God above every thing, making his will the rule of your will, and fashioning and framing you to be a willing people, in and about his worke and service: Feele him living in your *imaginations*, by thinking upon him with more frequency and delight, then of any other thing, by having more high, honourable, and sweeter apprehensions of Christ, then of all the creatures: Feele Christ living in your *affections*, by being rooted in Christ by a lively faith, as a Tree in the Earth; by fearing Christ above all earthly powers, as the Subject his Soveraigne above all Civill Rulers; by loving him, as the Bride the Bridegroome, above all other persons; by rejoycing in him, as the rich man in his jewell above all the residue of his Substance: Feele him living in your *members*, by circumcising, and preparing your eares to heare with meekenesse and reverence, by returning to your tongues a *pure language*, that your speech may minister grace to the hearers, by restraining your eyes from beholding vanitie, by disposing your hands to worke that which is good, and by making your feet swift to every good duty; as you discerne your soule living in your humane body, moving all the members to humane services; so discerne Christ living in your bodily members, disposing, and framing them to religious duties: Feele Christ living in all your *services*, as the chiefe worker of them, and inabler of you to them, doing all in his name, by his assistance, and for his glory: Feele Christ living in the *Prayer* which you make, praying by the Spirit of Christ, in the name of Christ, and for the

honour of Christ : Feele Christ living in the *Word* which you heare, making it an immortall seed to regenerate you, a sacred Fire to purge you, a heavenly Light to guide you, and a message of peace to comfort you : Feele Christ living in the *Sacrament* which you receive, making it a Cœlestiall Manna feeding you ; a Seale of Righteousnesse, assuring you of your Justification ; an obligation binding you to new obedience, and a pledge of Gods unchangeable love towards you : All holy *Ordinances*, if Christ live not in them, shew not himselfe powerfull by them, are but an empty shell without kernell, and a dry breast without milke, ministring no nourishment. All the *Religious Duties* wee performe, if Christ live not in them, are but a Sacrifice without Fire, a dead Carkasse, of no esteeme with God : Our *affections*, if Christ live not in us are a charet without wheeles, they sinke and fall unto the earth, they cannot encline nor move towards the Lord : All our best *abilities*, if Christ live not in them, are as standing Waters without a living Spring, they putrifie, and rot, and prove unprofitable : If Christ live not in us, our knowledge is ignorance, our wisedome foolishnesse, our faith presumption, our love dissimulation, and our obedience no better then rebellion : If Christ live not in us, our understandings are blinded, and wee cannot savingly know God ; our will is inthralled, and wee cannot intend God ; our faith like *Jeroboams* arme is withered, and wee cannot lay hold upon the promise of God : The whole sufficiencie of a Christian is from Christs living in him. Christs living in man, makes him wise in discerning the things of God, sincere in intending the glory of God, powerfull in withstanding what doth oppose him in the wayes of God, fruitfull in the worke of God, meeke and humble in submitting to the hand of God, faithfull in keeping the Covenant of God, joyfull in hearing the Word of God, fervent in invocation upon the Name of God, patient in waiting for the Comforts of the Lord, contented with the portion

tion God giveth, constant in running the race which God hath set before him, and graciously perswaded of living the life of Glory for ever in Heaven.

MANS MISERY WITHOVT CHRIST.

OPENING

The sinfull, perplexed, dishonourable, and Soul-destroying Condition of Man without CHRIST, tending to the driving and drawing of every man out of himselfe unto *CHRIST*.

By *Alexander Grosse*, B. D. Minister of the Gospell, and Pastor of *Bridford* near *Exon* in *Devon-shire*.

Whosoever transgresseth, and abideth not in the Doctrine of Christ hath not God, 2. Epist. Ioh. ver. 9.

If ye beleeve not that I am he, ye shall dye in your sins, Ioh. 8. 24.

If any man abide not in me he is cast forth as a branch, and is withered, and men gather them and cast them into the fire, and they are burned.

LONDON,
Printed by *G. M.* for *John Bartlet*, at the Signe of the Gilt Cup near Saint *Austins* Gate. 1642.

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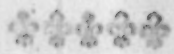

LONDON

Printed by G. Ell. for John Bartlet at the Signe of the Gile Cup near Saint Austin Gate. 1644.

MANS MISERY WITHOVT CHRIST OPENED.

EPHES 2.12.

At that time ye were without Christ, being aliens from the Common-wealth of Israel, *and strangers from the Covenants of promise, having no hope and without God in the world.*

CHAP. I.

Shewing mans alienation from CHRIST, misery without CHRIST, and opening the scope of the words.

ADam after his eating the forbidden fruit, was without the Garden of *Eden*, disabled to come to the tree of life; man feeding on the forbidden fruit of sinne, is a stranger to the Paradise of all spirituall and heavenly comforts, wholy excluded from the true tree of life Christ Jesus. *There is no sweet and gracious communion betweene the Lord Jesus, and carnall per-*

sons; The men of the old world were without the Arke, and perished in the deluge of waters; men who are in their old corrupt estate, who have not put off that *old man* which is corrupt according to divers lusts, are without Christ, and shall certainly perish in the deluge of their impieties, and the Lords vengeance; the fruition of Christ is mans happinesse, mans crowne and comfort; alienation from Christ is mans misery, mans shame and the soules great distraction and trouble: of all estates on Earth mans naturall and corrupt condition is most wretched and miserable, a condition of death without spirituall life, of darknesse without divine and heavenly light, of bondage without Christian freedome, of uncleanenesse without sanctification, of emptinesse without all celestiall fulnesse, of alienation without all comfortable communion with Christ, without all interest in Christ and his benefits, without either claime or title to Gods Promise, to Heaven or eternall happinesse, an estate of exclusion from all holy and gracious society with Gods children, an estate of profaneneſse without God, without the knowledge of God, without faith in God, without love to God, and without zeale for God; for *at that time*, in that estate and condition, *We are without Christ, being aliens from the Common-wealth of* Israel, *and strangers from the Covenants of promise, having no hope, and without God in the world.*

Scope of the Apostle.

The Apostle in these words declares and amplifies the miserable and wretched estate of man, the uncomfortable and dishonourable condition of the soule of man without Christ, without the knowledge of Christ, without faith in Christ, without incorporation into Christ, without participation of Christ and his benefits: And this misery and wretchednesse of man, the Apostle doth open, set forth and amplifie, by a *five-fold alienation*. 1. An alienation *from Christ*; *at that time yee were without Christ*. Christ was not preached to you, Christ was not knowne of you, Christ was not imbraced, nor beleeved in by you; this is the first alienation and the ground of all the rest; *Hee that is an alien to the Lord Jesus is a stranger to all things appertaining*

Analysis. 5-fold alienation. 1. From Christ.

uing to life and happineſſe; mans intereſt in Chriſt gives him intereſt in God and in all good things of God: there is no way for man to come to God and eternall happineſſe, but only by and thorough Chriſt Jeſus; the neglect of Chriſt is the leſſe of all.

2. An alienation *from the Common wealth of* Iſrael, from that forme of Religion and divine worſhip, which God had preſcribed to the *Iſraelitiſh* people, they alone at that time having the oracles of God among them; *Very miſerable and ſhamefull is carnall mans ignorance of Gods worſhip and ſervice*; the carnall mans adoration is after the rules of his owne invention, and not according to Gods preſcription, being a ſtranger both to Gods Goſpell and faithfull people.

3. An alienation from *the covenants of promiſe*: the promiſe of the covenant of grace, the promiſe of remiſſion of ſinne by the merit of Chriſt, and of regeneration and renovation of heart by the efficacy of Chriſt, belonged not to them. *Man remaining under the power of corruption remaines a ſtranger to the promiſe of Salvation*; the promiſe of Gods free and gracious wages, belongs onely to Gods holy and gracious labourers; he that regards not Gods commandement, hath nothing to doe with the Promiſe of Gods covenant,

4. An alienation *from hope, the of hope eternall life*, a hope ariſing from faith which they wanted. *Carnall mens hopes of eternall happineſſe are very rotten, falſe and groundleſſe*; no truths, but meere fancies and vaine imaginations: The eſtate of corruption is an eſtate of deſperation.

5. Alienation *from God, without God, Atheiſts* in the eſteeme of God. *That man hath nothing of God in him who doth not imbrace Chriſt as the authour of his ſalvation.* Every man that lives under the power of profaneneſſe is a very ſtranger to God in his way and worke of grace and holineſſe.

1. Alienation. 1. *Tempus.*

Firſt of the firſt of theſe alienations, an alienation from Chriſt, *At that time yee were without Chriſt*: Wherein we have. 1. The *time* or ſeaſon of their alienation or eſtrangement

ment from Chriſt *at that time*, when you were in your Paganiſme and profaneneſs, when you had not the Oracles of God among you, when you had not Chriſt preached to you, when you ſate in darkneſſe and the ſhadow of death, without light, when you lay dead in ſins, without the life of grace. When you walked after your owne luſts, and the vaine imaginations of your own hearts; then ye were without Chriſt: *The time and ſeaſon of mans being without the Goſpell and under the power of his corruption is of all times and ſeaſons the moſt unhappy and miſerable*; it is not the time of mans trouble & affliction, but the time of mans being left under the power of Satan and his own luſts, which is mans moſt wretched and accurſed time; it is farre better to be exerciſed with the greateſt troubles, and filled with all ſorts of ſorrowes, then to be left under the power of profaneneſſe in a paradiſe of carnall pleaſures; there is more wrath in being left under the dominion of one ſinne, then in being put under the burthen of all afflictions.

Note.

2. Here is the *Subject* or parties alienated, *ye*; the Gentiles before the coming of Chriſt, and all men before their receiving of Chriſt by faith and love, all corrupt and carnal, unregenerate and unſanctified people, *ye*, without exception, of whatſoever outward condition or calling. All men abiding under the power of their corruption are without exception miſerable; no outward prerogatives and priviledges can exempt raigning profaneneſſe from enſuing woes and curſes.

2. *Subjectum*

Note.

3. Here is the *obiect and terme* of their alienation, *from whom they were alienated*, not from worldly riches, earthly fullneſſe, humane helps and fleſhly comforts, they might have enough of theſe; but they were alienated from Chriſt, the Sun and the ſhield, the fountaine and the treaſure; the paradiſe and the crowne of the ſoule of man: they were without Chriſt; they were without him *eccleſiaſtically* and *miniſterially*, Chriſt was not preached to them, they had not the Oracles of God amongſt them, they had not the Miniſters of Chriſt to inſtruct them; they were without Chriſt *ſpiritually and efficiently*. Chriſt did not enlighten and ſanctifie them: Chriſt did not communicate himſelfe unto them, they had nothing of Chriſt within them, and thus are all corrupt and carnall men without Chriſt, Shewing us,

3. *Terminus à quo.*

That

That all men in their naturall and corrupt condition are altogether strangers to Christ Jesus: Carnall men within the pale of the Church have Christ *Ministerially* preached to them in the outward ministery of his Word, *sacramentally* offered to them in the administration of the Sacraments, and *ecclesiastically* frequenting the sacred Assemblies, and taking on them the name and profession of Christ Jesus; but they have not Christ *internally*, *really* and *spiritually*. He doth not dwell within them by faith, he doth not live in their soules by grace, he doth not *fill* them with his fullnesse; he doth not *minister* the saving gifts of his Spirit to them. In this respect they are altogether strangers to Christ Jesus: this is represented in the Parable of the foolish Virgins, they had [a] *Lamps*, but no oyle. Carnall men professe Christ, but they have not Christ, they take up the name of Christ, but they have not the oyle, the saving gift and grace of Christ. Many professe Christ who are neither enlightned nor sanctified by Christ; this alienation of man from Christ, the Scripture doth illustrate by divers similitudes, by the similitude of a *Tree* [b] *twice dead and plucked up by the roots.* Carnall man being originally and actually dead in sinne, and participating no more of Christ then a tree pluckt up by the roots doth partake of the Earth; by the similitude of a [c] withered branch. Unregenerate man receiving no more of Christ, then a withered branch receiveth juyce and nourishment from the tree; by the similitude of an [d] *empty house*, in an empty house there is no dweller, no implement, in an ungracious soule there *dwelleth no good thing*, neither Christ nor any saving gift dwelleth there; by the similitude of an [e] *Adultresse*; an adultresse is estranged from her husband, her heart is gone after strange lovers. Corrupt and sinfull man is alienated from Christ, the husband of his soule, his heart is gone a *Whooring* after the creature, and many strange lusts: by the similitude of a [f] *straying Sheepe*, a straying Sheepe is gone from his Shepheard, and from his pastures, wandering among strange flocks in the wildernesse; unholy man goes *astray from the wombe*, he hath forsaken Christ the Shepheard, and the ordinances

Doct.

[a] Mat. 25.

Alienation from Christ illustrated.

[b] Iude v. 12.

[c] Io 15.6.

[d] Rom. 7. 18.

[e] Iam. 4 4.

[f] 1 Pet. 2. 25.

ordinances of Christ the pasture of his soule, wanders in the wildernesse of the world and comes himselfe to the assemblies either of heretical, erronious, superstitious or profane persons, and by the similitude of a g *rebell*; a rebell is fallen from his lawfull Soveraigne, and either makes himselfe his owne King, or betakes himselfe unto some forraine Prince; profane man rebelleth against God and Christ, he magnifies and exalts himself, becomes his owne Lord and commander, and betakes himselfe to the Prince of darkenesse, the world and his owne vile affections, these he makes the Soveraignes to whom he vailes and bowes; very various and open, manifest and shamefull are corrupt mans alienations from Christ Jesus; and such are plainely said to be estranged *from the* h *wombe, and to goe astray as soone as they be borne*: They goe astray from God, like Rebels from their Soveraigne, like fugitive servants from their Lord and Master; they goe astray from Christ, like wandering sheepe from their Shepheard, and harlots from their husband; they goe astray from the way of God, like erring travellers and blinde men from their path: the whole way and walke of carnall persons is a sinfull aberration from God and Christ Jesus. Reigning profaneneſse dissolves all communion betweene Christ and the soule of man, *If any man* i *walke in darkenesse and say that hee hath fellowship with Christ, that man is a lyar and there is no truth in him*, and the Apostle testifies of such, that they are *a* k *farre off*, farre from the *life* of Christ as the dead are farre from the life of nature; farre from the *knowledge* of Christ, as the blind is farre from the sight of the Sun; farre from spirituall union with Christ by faith, as a branch cut off is farre from naturall conjunction with the vine; farre from the love of Christ, as a harlot is farre from the love of her husband; farre from the fulnesse of Christ, as a dead member is farre from the fulnesse of the head; farre from the feare and obedience of Christ, as a disobedient servant is farre from the feare of his Master; and far from the sweet and blessed presence of Christ, as exiled *Absolom* was farre from the presence of his Father *Davids* face: Very great

g Isa. 30. 1.

h Psa. 58. 3.

i 1 Joh. 1. 6.

k Eph. 2. 13.

great and unhappy is the distance between Christ and all carnall persons. Of such therefore the Apostle pronounceth, that they are *aliens and enemies* by their evill works; not onely aliens, but also enemies: The very whole of corrupt and carnall persons is an opposition against God, and the Lord Jesus: The gate of their hearts is shut against Christ, their whole way a very contradiction of Christ.

Chap. II.

Laying downe foure grounds of carnall Mans Alienation from Christ.

4 Grounds or demonstrations of this Alienation.

THe Alienation of corrupt and sinfull men from Christ is very apparant and manifest.

1. In regard of corrupt and carnall mans *plenary and totall subiection under sinne*: The Scripture (saith *Paul*) hath concluded all *under sinne*. All men, and all the services of men, in their unregenerate estate, are concluded, demonstrated, and determined by the Scripture to be under sinne, under the plenary possession of sinne, as a house is under the possession of the dweller: The whole house and all the roomes thereof are possessed and ordered by the dweller; the whole of a corrupt and carnall man, all the faculties of his soule, and all the members of his body are possessed and ordered by sinne; under the *dominion* of sinne, as a servant under the dominion of his Lord, and a dead man under the dominion of death, therefore stiled the [m] *servants of corruption*, and dead in sinnes and trespasses. Under the *captivity* of sinne, as a [n] slave under the command of the Conquerour, as voluntary slaves borne under the bondage of corruption, ignorant of, and despising Christian freedome: Under the *love* of sinne, as an Adulterer [o]

l Gal 3.22.

1. Subjection under sinne.

m 2 Pet. 2.19.
n 2 Tim. 3.6.

o Ier. 5.31.

rer is under the love of the harlot. The young man in *Salomon* was under the power of the whorish woman, *she caused him to yeeld with her faire speech*, and forced him with the flattering of her lips, and he went after her as an Oxe to the slaughter, and as a foole to the correction of the stocks: The corrupt and vicious man is under the power of his lusts, he yeeldeth to them, is led by them, followes after them, and *fulfils the will of his flesh*, as an Adulterer the will of the harlot; and also under the *guilt and condemnation* of sinne, as a guilty, convicted, and condemned malefactor is under the sentence of the Law to dye; and carnall man being thus under sinne, he cannot be under Christ; fulnesse of subjection under sinne annihilates Christs gracious dominion in the soule of man: The more man applyes himselfe to his lust, the more he is estranged from Christ. He that is the friend and servant of sinne, is an enemy and opposer of Christ. The fulnesse of sinne leaves no roome for Christ in the heart of meere naturall and corrupt man.

Prov. 7.

2. Uncapablenes of Christ.

2. In regard of carnall mans *uncapablenesse of Christ*. The kingdome of *Israel* was uncapable of *David* untill *Saul* and his house was deposed: The soule of man is uncapable of Christ, untill sinne is deposed: There is no setting up of Christ and his Kingdome, as long as sinne doth beare dominion; *Alexander* told *Darius* that the world was uncapable of two Sunnes, and *Asia* could not endure two Kings: Christ will not divide his Kingdome with mans corruption, the soule is not at once capable of the Kingdome and dominion of Christ, and of sinne: If the one reigne the other must fall, there is no competition between Christ and an unregenerate heart: The Fort of *Sion* was uncapable of *David*, untill the blind and lame were removed: The heart of man is a Fort uncapable of Christ, untill the blindnesse of the understanding, and the lamenesse of the affections are removed, and taken away. Such is the *blindnesse* of carnall mans understanding, that he is uncapable of the knowledge of Christ, as the blinde eye is uncapable of the Sun. *The light* (saith the Evangelist) *shineth in the darknesse, and the darknesse* p *comprehendeth it not*. The Egyptians darknesse was so thicke, that

Mundus neque duos soles, Asia neque duos Reges simul capere potest.

Causes of this uncapablenesse

p Ioh. 1. 5.

in

it comprehended not the light which shined thereupon. Such is the darkenesse of unregenerate mans understanding, that it comprehends not the Sun of Righteousnesse shining in the Gospell: q *The naturall man receiveth not the things of the Spirit of God*, for they are foolishnesse unto him, neither can he know them because they are spiritually discerned. The carnall mans heart is so r *wedded* to the world, and his lusts, that as a woman joyned in wedlocke is uncapable of a second husband, untill her former husband is dead: so is man uncapable of Christ, he cannot receive Christ, as the husband of his soule, untill his lusts are mortified and put to death: Such is the s *infidelity* of corrupt man, that as *Ieroboam* could make no use of his withered hand, he could neither put it forth, nor pull it in, no more can carnall man make any use of faith, he cannot put it forth to the receiving and embracing of Christ; and because of unbeliefe, when Christ came among his owne, his owne *received him not*; and such is their t *death* in sinne, that as the dead are uncapable of the voice of the living, they heare it not, of the society of the living, they rejoyce not in it, and of all feasts and provision made for them by the living, they feed not upon it. Thus are they uncapable of Christ, they cannot heare him speake to them in the Gospell, they have no communion nor fellowship with him, they feed not upon him: He is a w *hidden Manna* of whom they taste not, and a sealed Well of whom they drinke not: There is no suitablenesse betweene their soules and Christ, all his Ordinances are unto them as an empty vessell, they savingly partake of nothing of Christ in them.

q 1 Cor 2 14.
r Ezek. 33. 31.
s Iohn 5 44.
t Iohn 1. 11.
u Col. 2. 13.
w Rev. 2. 17.

3. In regard of that *full possession which the world hath taken in corrupt and carnall man.* The Inne where Christ was borne was so full, that there was no roome for Christ, but in a *manger*. The hearts of earthly men are so taken up with the world, so filled with the creature, that there is no roome for Christ; carnall persons give every worldly businesse preheminence above the Lord Jesus. The world affoords Christ a very dishonourable entertainment; unholy men are in such *subiection* under the creature that they cannot serve Christ: He that serves the creature cannot have Christ for his Lord and Master

x World hath full possession in carnall man

fter, ye cannot [x] *serve God and Mammon*, saith our Saviour; the world hath so many [y] *imployments* for them, that they have no leisure to come to Christ, their *inclination* to things earthly is so strong, that they cannot come at Christs invitation, they are so wedded to this that they cannot come to the wedding feast, which Christ makes for his friends, and Spouse in the Gospell; Or if they doe come, they bring no [z] *wedding garment* with them, and therefore are unwelcome: The creature is so *glorious* in their eyes, that they see no glory nor beauty in Christ for which they should desire him: Or if they have some weake and low apprehensions of Christ, some slender inclinations after Christ, now and then stirred up within them; yet the price of enjoying Christ is so great, that rather then leave the world, they will [a] *goe away sorrowfull*. It is impossible that the soule of man can receive Christ untill it is emptied of the world; Christ never appeares *glorious* and precious, till the world appeares [b] *base* in our apprehensions. When the world becomes bitter to our palates, then our soules relish much sweetnesse in Christ Jesus.

x Mat. 6. 24.
y Luk. 14, 15.
z Mat 22. 12.
a Mat 19 21.
b Phil. 3. 8.

4 Repugnance against Christ.

4. In regard of the *repugnancy* of a carnall mans heart against Christ. There is no answerablenesse, no suitablenesse between Christ and an unsanctified heart, the unregenerate soule is full of antipathy and opposition against Christ: The house of *Saul* opposed the house of *David*, the house and family, all that is in a corrupt and carnall man, doth oppose Christ in his Ordinances, in his Offices, and in his operations: As darkenesse oppoſeth light, sickenesse health, and death life: so doth corruption in sinfull man oppose Christ, The *carnall minde* or wisedome of the flesh, the counsell, discourse, reason, purposes, desires, motions, and all the actions of carnall wisedome, the very Principles and beginnings of them, in unregenerate man, with all the lusts and affections of the will, as anger, wrath, envy, covetousnesse, pride, emulation, &c. are all *enmity against God*, set in full and perpetuall opposition against God and Christ, the very whole of a carnall man, is an armed, and fighting enemy against God, it is not subject *to the Law of God, neither indeed can be*; loving

ving that which Christ hateth, hating that which Christ loveth, practising that which Christ forbiddeth, and eschewing that which Christ commandeth. The carnall man like an untamed Haiſer, *breakes Christs* [c] *yoake*, and casts away his cords. The man in the countrey of the *Gadarens* possessed with an uncleane spirit, mentioned in the Gospell, was so fierce that no man could binde him: *He* [d] *plucked asunder the chaines which were put upon him, and brake in pieces the fetters which tyed him, so that no man could tame him.* Corrupt and carnall man is possessed with such a spirit of uncleanesse, and power of prophaneneſſe, that he breakes asunder all the chaines and fetters, all the Lawes and precepts which God hath given to binde him, his lusts are so rebellious and unruly that no man can tame him; the [e] *Leviathan* laughs at the speare, and cares not for barbed irons; the horse mocketh at feare, and is not affrighted, neither turneth backe from the sword; the carnall man laughs at the judgements denounced against him; he feares not the word of God, though sharper then a two-edged sword: No exhortation moves him, no invitation affects him, all instruction is but as the sounding of a trumpet to the deafe, and the setting of a candle before the eyes of the blinde: Nothing can worke him to subjection under Christs Scepter, till God makes him a new creature. Every unregenerate person is unchangeable in his opposition against Heaven. Very great is the distance between Christ Jesus and carnall persons: There is not a greater Antipathy between fire and water, then between Christ, and prophane mans corrupt nature, and thus you see mans Alienation from Christ in his corrupt and sinfull estate.

[c] Psal. 2.

[d] Mar. 5.

[e] Iob 41.

Chap. III.

Setting open the dolefulnesse and danger of Mans estate without Christ.

Dolefulnesse and danger of carnall mans estate.

MAns Alienation and estrangement from Christ, declares and layes open the misery and wretchednesse, the danger and dolefulnesse of mans estate and condition by nature, a condition in which he is without Christ, and to be without the Lord Jesus is the misery of all miseries. It is not the man that is without the crowne of worldly dignities to honour him, without the treasury of earthly abundance to enrich him, without the sensuall and seeming paradise of carnall pleasures to delight him, or without the presence and countenance of fleshly friends to solace him, but it is the man that is without Christ, who is of all men the most miserable. The estate of *Israel* without the Arke was very uncomfortable, their [f] *glory* was departed, the wife of *Phineas* tooke no comfort in the birth of a sonne, the ordinary joy of Mothers: The condition of man without Christ is very dolefull, his glory is departed from him, all that man hath, not having Christ with it, is but an *Ichabod*, there is no glory in it: For man that is without Christ, is,

f 1 Sam. 4 22.

1. Without *Life*. The woman of [g] *Shunems* sonne was without life, untill the Prophet came, and spread himselfe upon him. Man is without the life of grace, *alienated from the life of God*, untill Christ comes and applyes himselfe to the soule of man: For Christ is [h] *our Life*. *Declaratively* he reveales it, *meritoriously* he hath purchased it, *originally* and efficiently he communicates it, as the head communicates life unto the members. Christ Jesus is the dispencer of the life of grace and glory to all Gods faithfull servants; and [i] *he that hath not the Sonne hath not life*, saith Saint *John*: He that hath not the Sonne by cleare and saving knowledge, as the eye hath the Sun in the Firmament, enlightening and guiding by true

g 2 King. 4

h Col. 3.

i 1 John 5. 12.

and

and lively Faith, as the living branch hath the Vine by incorporation into it, by receiving juice and nouriſhment from it, by fervent and unfained *Love*, as the wife hath the husband by wedlocke with him, by matrimoniall affection to him, and by holy and humble *ſubiection*, as the Subject hath the King, by vailing and bowing to him: He who thus hath not the Sonne, *he hath not life*, his ſoule is not ſpiritually quickned, Chriſt not living in him, ſpirituall death beares dominion over him. *He is* [k] *dead* (ſaith S. *Paul*) in ſins and treſpaſſes: A Tree twice dead and plucked up by the roots, according to Saint *Jude*. Every man is a ſinfull dead man that hath not Chriſt graciouſly enlivening him, and this is a great miſery, a condition of manifold diſcomforts, an eſtate of great unhappineſſe; the dead according to the fleſh, *ſees nothing* of all that ſweet and glorious light which the Sun caſteth forth upon him; the dead in ſinne hath *no comfortable apprehenſion* of Chriſt ſhining in the Goſpell more gloriouſly then the Sunne; Chriſt in the Goſpell is altogether hidden from them that have not Chriſt living in them: *The dead* (ſaith *Salomon*) *know not any thing*: The dead in ſinne know not any thing of the *wiſedome* of Chriſt guiding them, of the *death* of Chriſt mortifying their luſts, of the *reſurrection* of Chriſt quickning their ſoules, of the *dominion* of Chriſt reigning in their hearts, of the *holineſſe* of Chriſt ſanctifying their affections, nor of the *fulneſſe* of Chriſt ſatisfying their deſires. Prophane perſons are altogether empty of the knowledge of Chriſt Jeſus: In death (ſaith the Pſalmiſt) there is *no remembrance* of thee, in the grave who ſhall give thee thanks: Under the death and in the grave of ſinne, there is *no remembrance* of Chriſt, he is not in all their thoughts, they thinke not upon him, as the traveller upon the *guide* leading them, as the rich man upon the *treaſure* enriching them, as the Bride upon the *Bridegroome* marrying them. Chriſt with carnall perſons, like *David* among his carnall acquaintance, *is* [n] *forgotten as a dead man out of minde*, and like a broken veſſell. Can a maid, ſaith the Lord, forget her Ornaments, or a Bride her attire, yet my people *have* [o] *forgotten* me dayes without number. Chriſt the ornament and attire of the ſoule of man is

[k] Eph. 2 1.

Unhapp ineſſes of this eſtate.

2 Cor 4 3.
[l] Eccl. 9 5.

[m] Pſal. 6. 5.

[n] Pſal. 31. 12.

[o] Ier. 2 32.

forgotten by carnall people, as dead men are unmindfull of their apparell. 3. The dead are *unsensible* of all diseases, they have no feeling of any burthens; Man alienated from Christ and the life of God is *past* [p] *feeling*, he feeles not his *sinne*, as a heavy burden oppressing him; he feeles not *Satan*, as an enemy buffeting him, as a Tyrant molesting and captivating him; his *conscience*, as a witnesse accusing, and a Judge condemning him, it is [q] *seared* with a hot iron. Mans unsensiblenesse of his owne wretchednesse argues his unhappy and great estrangement from Christ Jesus. 4. The body separated from the soule is an *unprofitable* lump, a loathsome carkasse; the soule separated from Christ is an *unfruitfull* branch separated from the Vine, an unprofitable member rent from the body, a loathsome object in Gods sight, *uncleane*, [r] *corrupt*, *abominable*, and doing no good, as the Psalmist speakes. The whole man separate from Christ Jesus, is a vessell full of all uncleanesse; his best service like the savour of a dead man is unsavoury in Gods nostrils. 5. The dead is *uncapable* of the food set before him, his body fals to the ground, cleaves unto the earth, and resolveth into dust. Man that hath not Christ living in him, is *uncapable* of the meanes of grace, his soules food, he thrives not by the ministery of the word, his soule is leane and ill-favoured still; like *Pharaohs* leane Kine after their eating of the fat; the Quailes choaked the *Israelites*, they proved not a nourishing, but a destroying food unto them. The word proves *the savour of death unto* [s] *death*, to him that is separated from the Lord of Life. All that are without Christ are fallen from God unto the world, *they minde* only [t] *earthly things*, they resolve into the very dust, they are buried under the world, as a dead man under the earth. The World hath the full possession of them, the sole Lordship over them, nothing but the World suites with them, nothing but the earth is savoury to them. 6. The body without the soule *moves not*, walks not: Man without Christ hath *no motion*, *no inclination* unto God, makes no progresse in the way to life. *Lazarus* moved not, walked not untill Christ raised him: Man moves not in the way towards God and Heaven untill Christ gives him

p Eph. 4. 18.

q 1 Tim. 4. 2.

r Psal. 14. 1, 3.

Gen. 41.

s 2 Cor 2. 14.

t Phil. 3. 19.

Iohn 11.

part

part in the first Resurrection: Man in the state of corruption, like *Israel* in the Prophet is bent unto [u] *backesliding*; Mans continuance in sinne increaseth his estrangement from God. The longer man lives in the state of corruption, the farther he removes from Heaven, the greater is the distance between him and salvation. Lastly, in a word, a dead man is *offensive* to the house where he is, hath no communion with the living, hath lost all his dignity and priviledges which he enjoyed in his life time, can doe nothing for his owne defence, but is exposed to the foot to tread upon him, to the fowles of the aire to devoure him. Thus the carnall man that is without Christ, is an *offence* to them that live the life of grace, hath no spirituall *communion* with Gods children, is estranged from all the *Prerogatives* and dignities belonging to the living members of Christ, unable to doe any thing in *defence* of himselfe against the adversaries of his soule, being *exposed* and laid open as a very prey to Satan: And thus mans Alienation from the life of grace and holinesse shewes his great misery in being estranged from Christ Jesus.

[u] Hos. 7. 11.

2. Man that is without Christ, is without *Light*. He that is without the Sunne is in darknesse: He that is without the Sun of Righteousnesse is *in darknesse and the shadow of death*: There is no oyle of saving knowledge, no Starre of spirituall Light shining in the house and region of his soule: Of such our Saviour saith, *they have not knowne the Father nor me*: They have not knowne the Father as a spirituall *Parent* regenerating them, as a heavenly *King* reigning and ruling within them, as a gracious *dweller*, possessing, furnishing, and adorning their soules with his gifts and graces, as a dweller possesseth and furnisheth his house: They have not known the Father in his *Word*, adoring him according to his prescription; in his *Sacrament*, as the Master of a feast in his banqueting house, feasting and feeding them; in his *precepts* as a Lord and Master fearing him; nor in his *promises* as a sure and faithfull friend resting and relying upon him; *Neither have they knowne me*; they have not knowne me in my *natures* as God and Man in one Person; in my *Offices*, as their Prophet instructing them; as their Priest, offering my selfe a sacrifice

[w] Iohn 16 3.

for them; as their King, bearing ſpirituall dominion within them; as their Mediator, bringing them nigh to God, making reconciliation between them and God; they have not knowne me in my *ſufferings*, being crucified together with me; in my *exaltations*, being planted with the likenes of my Reſurrection; in my *communications*, being filled with my fulneſſe, ſolaced with my comforts, and revived and cheered up with my bleſſed preſence; very miſerable is the carnall mans ignorance of God and Chriſt Jeſus. Therefore ſtiled [x] *darkeneſſe*, not darke, but darkeneſſe it ſelfe. *Ye were once darkeneſſe*, univerſally darke, wholly darke, having no mixture, or glimpſe of ſpirituall light. Very ſad and ſorrowfull is that ſoules darkeneſſe which is eſtranged from the Sunne of Righteouſneſſe.

x Eph. 5. 8.

3. Man that is without Chriſt is *without grace*, without holineſſe. *Naaman* without *Jordan* was overſpread with a lothſome leproſie; there is a very filthy leproſie of uncleanneſſe upon them that partake not of Chriſt: For Chriſt, as the Apoſtle ſaith, is our [y] *Sanctification* effectively, as the worker of it, originally as the head and ſpring from whence it is derived, without whom our ſoules are as empty of grace as the ciſterne of water without the fountaine; as full of errour, ſuperſtition, pride and prophaneneſſe as *Baals* houſe of Idolaters, as full of earthly mindedneſſe, and covetous practiſes, as the ſluggards field of thornes and bryars, as full of hypocriſie, deceitfulneſſe, and unrighteouſneſſe, as the Phariſees Sepulchers of dead mens bones, or the Temple of money-changers before Chriſt whipt them out. Our ſoules are indeed a very ſinke of uncleanneſſe untill Chriſt doth poſſeſſe us.

2 Kin 5.

y 1 Cor. 1. 30.

4. Man that is without Chriſt is *without Liberty*. *Peter* without the Angell continued in *Herods* priſon, without the Lord Jeſus man remaines the priſoner of Satan, the world, and his owne corrupt affections. Every unregenerate man is a miſerable bond-man, *led away captive at the will of Satan*, unable to make any reſiſtance againſt him, a voluntary ſlave refuſing liberty tendred to him, loving darkeneſſe more then light, and Satans priſon better then Chriſts Palace; having

no

no liberty in his underſtanding to diſcerne the things of God, in his imagination to meditate and thinke upon them, in his will to chuſe them, or in his affections to love, prize and delight himſelfe in them : The Liberty of the ſoule eſtranged from Chriſt Jeſus is nothing elſe but bondage. He that is moſt free to ſinne is the greateſt ſlave to Satan ; where Chriſt is not, there is no *Life* quickning, there is no *Sunne* enlightening, there is no *Conquerour* diſſolving the holds of Satan, there is no *dew* ſuppling and ſoftening the hard and fallow ground of mans heart. There is no *fire* warming the cold and frozen affections, and therefore no liberty from corruption, no inclination to the wayes and works of ſanctification. It is only Chriſt Jeſus that miniſters to the ſoules of Gods ſervants freedome from uncleanneſſe, and liberty to true holineſſe.

5. Man that is without Chriſt is *without acceptation with God.* Chriſt is Gods *beloved*, in whom man is *accepted* ; Man that is out of Chriſt, beares not Gods *Image*, is not Gods gracious *workmanſhip*, is eſtranged from Gods *Covenant*, hath no *love* of God within him ; is the *ſlave* of Satan, the *ſervant* of the world, and a very *ſinke* of corruption. He is no *Tree* of Righteouſneſſe of Gods planting, no *childe* of Gods begetting, no loyall *Subject* of Gods Kingdome, no *veſſell* of Gods gracious filling, no *partaker* of Chriſts Righteouſneſſe to cloath and cover him ; he brings forth *no fruit* to God, but all to himſelfe, to the fleſh, and to the world. and therefore can have no acceptation with God. *Joſeph* his brethren might not looke him in the face, unleſſe they brought their brother *Benjamin* with them ; Man cannot looke God in the face with any confidence, or acceptance, unleſſe he bring Chriſt with him in the armes of his faith ; Mans perſon and ſervice finds acceptance with God only in and through Chriſt Jeſus; without Chriſt man is ſtubble, and God a conſuming fire to deſtroy him ; Man is a guilty malefactor, and God a ſevere Judge to condemne him ; the whole of man without Chriſt Jeſus is a very abomination in Gods preſence.

6. Man that is without Chriſt is *Without Contentation.* In Chriſt the ſoule meets with all ſatisfaction and fulneſſe. He is a

Sun in whom the beleeving soule beholds all fulnesse of light, a precious *Iewell* in whom he finds all fulnesse of worth, a *rocke* in whom he feeles all fulnesse of strength, a *fountaine* from whom he drawes all fulnesse of satisfaction, and a *Paradise* in whom he enjoyes all fulnesse of pleasures; but without Christ the soule finds vanity and emptinesse in the greatest abundance; the wife findeth an emptinesse in a rich and full house, the husband being absent, Christ wanting, the soule meets with vanity in the largest possession. Christ is the marrow and the fatnesse, the fulnesse and the sweetnesse of all our endowments, separate Christ from them, and they are bitter, and doe not please us; weake and doe not sustaine us; empty and doe not fill us; dumbe and doe not comfort us. It is not the abundance of any thing, but Christ comming with it, that gives contentation whether the thing be much or little. Without Christ the desire is enlarged as hell, and never satisfied; the Lord Jesus is the choise and onely fulnesse of all Christians.

7. Man without Christ is without *all spirituall splendor and beauty*. The Sunne is the glory of the world; the eye is the glory of the head; the soule of the body; the jewell is the glory of the Ring; the Flowers, Herbs, Trees and Fruit, are the glory of the Garden and the Field; the Arke was the glory of *Israel*, and *Christ is the glory of the Christian*; stiled the *light* of the *Gentiles*, and the *glory* of *Israel*, being both the Author and the matter of their glory. Their glory in respect of *instruction*, as the teacher is the glory of the Schoole; in respect of *vivification*, as the soule is the glory of the body; in respect of *Redemption*, as the ransomer is the glory of the captive; in respect of *Conquest*, as *David* was the glory of *Israel*, overcomming the great *Goliah*; in respect of *Justification*, as the garment is the glory of him that weares it; in respect of *Sanctification*, as *Jordan* was the glory of *Naaman*, cleansing him from his leprosie; in respect of *repletion*, as the fountaine is the glory of the cisterne; and in respect of wise and powerfull *gubernation*, gracious and plentifull *ministration*, as the King is the glory of the Kingdome, the shepheard of the flocke; and as *Joseph* was the glory of the Land of *Egypt*, ministring

Luk 2.32

niſtring proviſion to it : He that partakes moſt of Chriſt Jeſus, is the moſt beautifull and glorious of all others ; but man without Chriſt is without all ſpirituall beauty, in regard of *ignorance*, as a darke houſe without light, even [a] *darkeneſſe* it ſelfe ; in regard of *nakedneſſe*, as a man without a garment, [a] *naked, miſerable and wretched*, having no other cloathing then a *menſtrous clout* to cover him, led by Satan like *Egypt* by the *Aſſyrians, naked*, [b] *barefoot*, his buttockes, yea the whole man uncovered ; in regard of ſpirituall *contagion* and ſoul-ſicknes, his ſoule like the body of *Lazarus* full of ſores, or like the body of *Job* full of ſore boiles, from the ſole of his foot unto his crowne ; loathſome and incurable are the ſoules-maladies which hath not Chriſt as a Phyſitian to heale him ; in regard of the *plenitude and fulneſſe of all ſinne*, like the ſluggards field (in [c] *Salomon*) full of nettles, thornes and bryars, wanting Chriſt the great husbandman to manure and dreſſe him, and in regard of the *reſidence of Satan* in him, as a cage of uncleane birds ; in regard of the *preſence* and inhabitation of loathſome luſts, as a ſepulchre full of dead mens bones ; in regard of the *dominion* of corruption, as a dead man under the power of death, in whom is no beauty left ; and in regard of the *ſordidneſſe* and baſeneſſe of his practiſe, way and order of his life, as a Sow wallowing in the mire ; fowle and ſhamefull, horrid and loathſome is mans uncomelineſſe without Chriſt : The greateſt ſinner is the fowleſt monſter ; bodily beauty without Chriſt is but greene graſſe upon a rotten grave, or a faire garment upon a leprous backe. Did man ſee his uncomelineſſe and deformity without Chriſt, he would ſtile himſelfe as the Prophet ſtiled *Paſhur*, [d] *Magor-miſſabib, feare round about*, every way a terrour to himſelfe.

[a] Eph. 5. 8.

[a] Rev. 3. 17.

[b] Iſa. 20. 4.

Luk. 16.

[c] Prov. 24. 30.

[d] Ier. 20. 4.

8. Man without Chriſt is without *honour*. He is no *Sonne* of God, but one of Satans ſpurious brood ; no *Free-man*, but a ſlave to Satan and his owne corruption ; no *Spouſe* of Chriſt, but a ſpirituall harlot committing fornication with the world ; no *Conqueror*, but a captive led away by divers luſts ; no friend nor favourite of God, but an alien and enemy in Gods account, likened to the dung and the droſſe, the chaff and ſtubble ; for their emptineſſe, baſeneſſe, and vileneſſe in the ſight of

of God, being base in their corrupt *originall*; In their carnall *disposition*, base in their [c] *understandings*, wise onely to doe evill; base in their *wils*, chusing the evill and refusing the good; base in their [f] *imaginations*, minding onely low things; base in their *feare, trust, love, joy*, fearing where no feare is, fearing man that shall [g] *dye*, and the sonne of man which shall be made as *grasse*, trusting in an arme of flesh, leaning upon a withered reed, loving and setting his eyes on that which *is not*, and rejoycing in a thing of *nought*, and base in all their *intendments*; the satisfying of the lusts of the flesh are the highest marke, to which they levell the arrowes of all their endeavours. The whole way and practise of man without Christ Jesus, savours of nothing but baseness: He that hath not Christ to innoble him is most ignoble in his inward disposition, in his outward condition, in all his undertaking: We may say of them, as *Job* did of some of his time: *They are* [h] *children of fooles, yea children of base men, they are viler then earth.* He that is the greatest stranger to Christ Iesus, is the most base of all creatures.

9. Man without Christ is without *peace*. Christ is the *Prince of* [i] *peace*, his Subjects are the onely Subjects of peace. God is in none, but in Christ, [k] *reconciling* the world unto himselfe. *Josephs* brethren found favour with *Pharaoh* onely through *Joseph*; Christ alone is the Authour of reconciliation between God and man, *peace is* [l] *preached onely by Christ Jesus.* God Ministers are the instruments of peace onely to such persons as embrace the Lord Iesus, and Christ (saith the Apostle) is our [m] *peace*, the revealer, the procurer, and the worker of peace in all the children of peace. Man that is without Christ is an enemy to the God of peace, a stranger to the Covenant of peace, uncapable of the word of peace, an alien to the way of peace, and full of sinne, the maine impediment of peace, to him therefore that wants Christ there is *no peace*. No true, no spirituall, no heavenly peace, no joy and peace in the Holy-Ghost; Sinne is mans trouble, but Christ is mans peace; He that is full of sinne and empty of Christ, hath nothing to doe with peace. *Joram* once asking, *is it peace, Jehu?* was answered, [n] *What hast thou to doe with peace so long as the whoredomes of*

c Ier. 4. 22.
f Phil. 3. 21.
g Isa. 51. 12.
h Iob 30. 8.
i Isa 9. 6.
k 2 Cor. 5. 19.
l Act. 10. 36.
m Eph. 2. 14.
n 2 Kin. 9. 22.

of thy mother Iezabel, *and her Witchcrafts are so many.* Carnall man asking, Is it peace, O Messenger of God? can looke for no other but *Iehu's* answer, what hast thou to do O carnall man with peace, so long as thy lusts are so strong within thee, thy fornications with the creature so many, and thy estrangement from, and rebellions against the Prince of peace so great: His thoughts of peace are all vile and base delusions, who continues empty of Christ, the sole dispencer of peace to all beleeving soules.

Lastly, and in a few words, Man without Christ is *without protection.* He hath no shield to defend him in the day when Satan makes warre upon him: He hath no helper to rescue him when the prince of darkenesse, the world, and his owne lusts besiege him. He is without *supportation,* and must sinke like the house built upon the sand, in the houre, when the winds and waves of affliction doe beate upon him. He is without *remission,* the Law stands like the hand writing in *Belshazzars* wall against him, and fils him with dismall feare and trembling, his sinnes are upon him, and he must *dye in them.* He is without *blessing,* all becomes a curse unto him, all without Christ is bitter, like the waters of Marah without the Tree. He is without *salvation,* there is no other name given under heaven whereby he may be saved. He that is without Christ is a childe without *nurse,* his soule doth starve; a City without a *Watchman,* the enemy makes a prey of him; a Ship without a *Pilot,* his soule splits upon the rockes of desperation, when the stormy tempest of an accusing conscience begins to toss and shake him: He is a sicke man without a *Physitian,* he dyes in the disease that is upon him: He is a withered branch without *root,* prepared fewell for everlasting burning: Surely mans baseneſſe, wretchednesse, woes and miseries continuing a stranger to Christ Jesus, doe even surpasse the expression of the tongues of men and Angels. O how are they beyond measure stupid, blockish and senceless, who please and blesse themselves in their impieties, in an estate of estrangement from Christ Iesus! O how should the meditation of mans misery without Christ set his soule on worke to get interest in Christ.

CHAP.

Chap. IV.

Declaring mans great cause of humiliation for being without Christ, and also discovering the cause of mans undervaluing Christ.

Cause and matter of humiliation.

The meditation of mans alienation from Christ in his naturall estate, ministers matter of *Humiliation* unto man, man in his naturall condition having nothing of Christ within him; and this is the misery of all miseries to be empty of Christ Jesus, neither doth the want of any thing minister such cause and matter of humiliation, as the want of Christ. *Hagar* wept because her bottle was empty of waters, *Hannah* was in great bitternesse, because her wombe was barren, shut up from child-bearing. The women in the day of Famine cryed *helpe ô King*: *Micah* ran too and fro, like a man besides himselfe, when his Idoll, his imaginary God was taken and carried from him; what is the want of children, of bread and water, to the want of Christ? or the losse of an Idoll, an imaginary God, to the losse of the true God? The want of all things is as nothing in comparison of the want of Christ: man that hath Christ hath great matter of rejoycing in the want of every other thing; man that wants Christ hath great cause of humiliation, in the presence of all worldly fullnesse: And every man in his naturall estate, is as empty of Christ as the foolish Virgins lampes were of Oyle, or the tree which Christ cursed was of fruit, even wholly and altogether without Christ. Without the life of Christ, Christ liveth not in them any more then the root doth live in a dead and withered branch: Without the knowledge of Christ, the mystery of Christ is a *sealed* [o] *Booke*, which they cannot open, or a booke written in a strange language which

How carnall man is without Christ.
o Isa. 29. 11.

which they cannot reade, the treasures of wisdome hidden in Christ are hidden from their understanding; as the light of the Sunne is hidden from the eyes of the blind; without the *fruit of Christs death*, it doth not mortifie their lusts, their *old* [p] *man is not crucified with Christ*; their lusts are not dead with Christ, as the *Philistines* dyed with *Sampson*: Without the benefit of Christs *resurrection*, they are not planted into the likenesse of Christs resurrection; they rise not from sinne and from the world, as Christ rose from the grave; *Samson* rose at [q] *midnight* and carried away the gates of *Gaza*, but the *Gazites* were quiet all night, they rose not: Christ is risen and hath made an open way for us to passe from death to life, but carnall men continue their sleepe and slumber in sin, they rise not to newnesse of life and conversation; they are without the fruit and *benefit of Christs offices*, Christ is not to them a Prophet revealing Gods will, and enlightning their understandings; a Priest expiating their sinnes, and reconciling them to God; a King subduing Satan and their corruptions, and reigning graciously within them, and making them truly subject and obedient unto God: They are without the apprehension *of Christs beauties*, and taste of Christs sweetnesse. Christ is to them like the *Manna* to *Israel*, a *light* [r] *bread*; they see no [s] *beauty* nor comlinesse in Christ, he is no more to them then [t] *another Beloved*: then gold and silver, the coveteous mans beloved: then honours and high places, the ambitious mans beloved: then idols and humane rites and ceremonies, the superstitious mans beloved: they are without the *righteousnesse of Christ*, he doth not justifie them, he doth not cloath them with the garments of salvation: Without the presence of Christ, as an empty house without the dweller; Christ dwelleth not in their hearts by faith: Without the *love* of Christ, as a Harlot without the love of her husband; without the *dispensation* of Christ, he doth not communicate himselfe, and his saving gifts unto them, any more then the head communicates it selfe to the members which are dead; Christ suspends his gracious influence from their soules: There

p Rom. 6.

q Jud. 16.1,2.

r Num. 11.5.
s Isa. 53.2.
t Cant. 5.9.

There is not the least character or cognizance of Christ upon them: they are without the *power* of Christ strengthening them, without the *holinesse* of Christ sanctifying them, without the fullnesse of Christ satisfying them, and without the *goodnesse* of Christ sweetning their troubles, and turning all for the best unto them: and man thus being without Christ is matter and occasion of great abasement and humiliation to the soule of man: man that is without Christ hath nothing whereof he may truly glory. The want of all things is nothing to the want of Christ: If *Moses* want a guide in the wilderneſſe *Hobab* may be instead of eyes to him; if *Noah* have not where to rest his foot upon the Earth, the Arke may beare him up in the waters: If *Hagar* have no water in her bottle, her eyes may be opened to see a well: If there be no corne in the Land of *Canaan*, *Ægypt* may supply them: If the *Gibeonites* be besieged, *Joshua* may rescue them: If *Peter* be in prison the Angell may free him: If the woman of *Shunems* sonne be dead, the Prophet may raise him. There is a supply in Christ Jesus for all mans necessities, a helpe for all mans distresses, a comfort for all mans sorrowes; but if man want Christ there is none to quicken and restore him to the first resurrection, there is none to free him from the bondage of Satan, there is none to guide him in the way to Heaven, there is none to replenish him with grace and sanctification, there is none to rescue him from the spirituall enemies which doe besiege him. In the absence of the Lord Jesus there is no redresse for soul-distresses, no helpe against soul-discomforts; the having of all things is as nothing if man have not Christ with them; what if thou hast the stature and armour of *Goliah*? yet without Christ, thou wilt fall in the battell: what if thou hast the favour and honour of *Haman*? yet without Christ, all this *will availe thee nothing*, and at length shame will be thy portion: what if thou hast the riches of him in the Parable? yet not having Christ, thou wilt *eat the bread of sorrowes*, be in straights in the midst of thy sufficiency, and at last the evill spirits will

will take thy soule from thee: What if thou hast the *wisdome* of *Achitophell*? yet not having Christ, thy wisdome will be turned into foolishnesse, and thou mayest faile of wisdome in thy head to restraine thy hands from being thine owne executioners: What if thou hast all the *Ordinances* of God to feed thee, all the *Ministers* of God to instruct thee, all naturall and morall indowments and common illuminations to adorne thee, and all *Ecclesiasticall priviledges* to honour thee, and yet hast not Christ, all these like *Pharaohs Chariots* without wheeles, will suffer thee to sinke and perish in the red Sea of Gods vengeance; the presence of all worldly abilities is very frivolous in Christs absence, and man should never so abase and humble himselfe for the want of any thing, as for the want of Christ and his communication of himselfe unto him; all that can be said to demonstrate mans being miserable, or to move man to humiliation, is briefly comprehended in this, that *he is without Christ.*

3. Mans alienation from Christ in his naturall and corrupt estate doth discover and lay open the cause, why Christ is of no more esteeme with the men of the world, no more precious in the eyes of carnall men; here is the ground of it, they are without Christ, they are strangers to Christ, and Christ is a stranger unto them. For this cause. 1. They have no cleare and comfortable *knowledge*, no true and gracious discerning of Christ, Christ is hidden from them, as light from the blinde. *He was in the world* (saith the *Evangelist*) *and the world was made by him, and the world knew him not.* He was in the world by his great and mighty workes of *Creation* and *Providence*, as a maker and a ruler; by his universall presence, as a dweller; by his generall and common *influence*, as a root in the branches, ministring preservation to all creatures, and by his *Ordinances* and Prophets, as a teacher in his Schoole; yea, he came among his owne, among the *Iewes*, by *incarnation*, in the visible forme of a man, but the world neither knew him, nor his own received him; they know not the *necessity* of Christ, the men of the old world knew not

1. Cause of undervaluing Christ.

not the necessity of the Arke, untill it was too late, and therefore they entred not into it: The Elders of *Gilead* at first knew not their necessity of *Iephta*, and therefore expelled him out of his Fathers House: Mens ignorance of the necessity of Christ makes them regardlesse of getting interest in Christ, and causeth them profanely to reject Christ; they know not the worth and excellency of Christ; and therefore they set the empty things of the world above Christ; as the *Philistines* set *Dagon* above the Arke; and *Esau* preferred a messe of pottage above his birth-right; they know not the holy and *gracious dispensations* of Christ; and therefore they preferre the ministrations of the Earth, above the ministrations of Christ, as the men of *Shechem* preferred the bramble above the Vine: They know not the *Allsufficiency* and fullnesse of Christ, and therefore they exalt the creature, a vaine and empty thing above Christ, as *Israel* in the Prophet preferred the [u] *broken cisterne* above the living fountaine: They know not the sweetnesse and pleasantnesse of the face and love of Christ; and therfore they prize the love and favour of the world above the love of Christ; as Harlots sometimes doe the love of base and deformed strangers, above the love of their owne honourable and comely Husbands: Christ is never precious in the eyes of such persons as are under the power of spirituall blindnesse.

u Jer. 2. 13.

2. No taste of Christ.

2. Men being without Christ, *doe not taste the sweetnesse and goodnesse of Christ*; he doth not relish well with their palates: He is not sweet and savoury to their soules; they have not tasted *how* [w] *good* Christ is; there is a goodnesse of illumination, of regeneration, sanctification, spirituall freedome, consolation, contentation and pacification flowing from Christ to the soules of men, which to carnall men is a sealed well, whose waters their palates never tasted: an ecclipsed Starre with whose light their eye was never affected, they taste not the sweetnesse of Christ, in the illumination of their understandings, as the eye tastes the [x] sweetnesse of the light: Christ is not sweet to them in his ordinances; as the Master of the Feast to the guest in his dain-

w 1 Pet. 2. 3.

x Eccles. 11. 7.

dainties, these are not to them a [y] *feast of marrow*, of fat things, and of wine well refined upon the lees, for the delight and refreshment, comfort and contentment, which they minister: Christ is not sweet to them in his Ministers, as a mercifull King in his Embassadours, bringing tidings of peace to the people; Christ is not sweet to them in his gracious *distillations*, as the cloud in the raine is sweet unto the dry earth: They cannot say of Christ as the Spouse did, *As* [z] *the Apple-tree among the Trees of the Wood, so is my Beloved among the Sonnes, I sate downe under his shadow with great delight, and his fruit was sweet to my taste.* Nothing savours well with their palates, but things carnall and worldly, to them the bread of deceit, and stolne waters are sweet; but they savour not the things of God. *Barzillai* excused himselfe from going to *Davids* house, from eating of *Davids* meat, because *he could not taste what he did eat or what he did drinke, nor could heare any more the voyce of singing men or of singing women.* Carnall men decline the House of God, and the Feast which Christ there maketh, because they cannot taste the things of God, nor heare the spirituall melody which Christ there makes to the soules of his servants: Mens not tasting of Christ in his ordinances and in his graces, makes him of no esteem with their soules.

y Isa. 25.6.

z Cant. 2.3.

3. Men being without Christ have no love to Christ, he is not the [a] *fairest of ten thousand* in their eyes; they love not the Lord Jesus, as the Bridegroome to whom their soules are married, as the choicest pearle by whom they are enriched, as the son of consolation, with whose beames their soules are comforted, as the fountain by whom their hearts are refreshed, and their desires every way satisfied: Their love to Christ is not like the love of *Jonathan* to *David*, a love wonderfull, and [b] *passing the love of women*; there is no suitablenesse betweene Christ and their soules, as between the hearts of lovers; they meditate not upon Christ, as lovers upon their love; they delight not themselves in Christ as the rich-man in the treasure, and the bride in the bridegroome which they love, their hearts and

3. No love to Christ.

a Cant. 5.10. 1 Cor. 16.

b 2 Sam. 1.26.

their thoughts are upon the world and not upon Christ, *they* [c] *love the World, and the love of Christ is not in them*, and where love to Christ is wanting, Christ is of no estimation; he will put himself upon no service, nor undergoe no difficulties for Christ, who is destitute of love to Christ. Mans prizing of Christ is ever suitable to the love of man towards Christ, hee that hath great love to Christ will doe great things for Christ, he that hath no love to him will give every base thing preheminence above him.

c 1 Joh. 2. 15.

Amor Dei facit operari magna, si operari renuit amor non est, Greg.

4. Men being without Christ take no pleasure in Christ, they doe not delight themselves in Christ; diseased eyes have no pleasure in the Sun; distempered palates have no pleasure in the choyest wine, Christ is a trouble to men that are corrupt and carnall, as the Starre was to [d] *Herod* and the men of *Hierusalem*. Christ is a very great crosse and trouble to their corruptions, he fals heavy upon them, they cannot stand before him, no more then *Dagon* before the Arke; and therfore Christ is a great offence to them, as the Ark [e] to the *Philistines*; Christ is not to them *a plaine and pleasant way*; they cannot according to the Apostles phrase [f] *walke in Christ*; by believing Christs Promises, by obeying Christs Precepts, by conforming themselves to Christs Example, with fulnesse and chearfulnesse, as a Travellor walks fully and joyfully in a plain and pleasant path: they cannot walk in the light of Christ, as a man walks joyfully in the light of the Sun; in the strength of Christ, as the Rider moves speedily in the strength of the Horse which carries him, as the Ship rows in the strength of the wind which drives him, and the Prophet walked to Mount *Horeb* in the strength of the Barly cake which fed him; they cannot walk in the love of Christ, as *Jacob* walked thorough his service, in the love of *Rachel*; Christ and his way and worke, is not thus pleasant to them, they can no more walk in Christ, then *David* could in [g] *Sauls* armour, they doe no sooner try it, but they are presently weary of it. We cannot say of them and Christ, as *David* did of *Saul* and *Jonathan*, *They were* [h] *lovely and pleasant in their lives and in their death they were not divided, they were swifter*

d Mat. 2. 2.

e 1 Sam. 5. 4.

f Col. 2. 6.

g 1 Sam. 17.

h 2 Sam. 1.

then

then the Eagles, they were stronger then Lyons. No they take no pleasure in Christ in their lives, and they are divided from Christ in their deaths; the way of Christ is to them a way of thornes, they move slowly in Christs service, like *Pharaohs* Chariots without wheels, the waters of Gods wrath overwhelming them at the last, Christ is to them a *rocke of* [i] *offence*, and a *stone of stumbling*: to beleevers he is an elect and precious stone for his great worth in himself, the price they put upon him, the enrichment they receive from him, a living stone quickning them, a stone of strength supporting them; but to other men thorough their infidelity, pride and profane refusall, he is a stone of offence; they have no delight in his [k] *Doctrine*; they are [l] *offended* in him, they gnash their teeth at him; they thinke dishonourably of him in his offices, in his ordinances, in his Ministers, and in his attendants: Under the Law if a man [m] *delighted not* in his wife, he gave her a bill of divorce: The man under the Gospell, that takes no delight in Christ, divorceth himselfe from Christ, observes not his Covenant, with-draws himselfe from Christ, puts no more price upon him, hath no better esteeme of him then a hard hearted *Israelite* of his divorced wife. Man doth ever evidence his high esteeme of Christ by his pleasure, delight and joy in Christ. He that doth not rejoyce in him puts a very unworthy price upon him.

i 1 Pet. 2. 8.

k Ier. 6. 10.

l Mat. 13. 57.

m Deut. 21. 14.

5. Men being without Christ have *no longing* after Christ, it is the having of Christ in measure and in truth that breeds fervent and unfained longings after Christ; no man more desires Christ then he that enjoyes most of Christ: No man so contents himselfe without Christ, as he that never savingly enjoyed any thing of Christ; he that never knew what liberty was is well pleased with a servile estate; he that never saw the Sun pleases himselfe in darknesse; man that never discerned the beauty and brightnesse of the Son of Righteousnesse, that never knew the liberty and comforts which Christ ministers, pleaseth himself in his spirituall bondage, applauds himselfe in his blindnesse and ignorance, and saith with them in *Job*, [n] *Depart from us, We care not for the knowledge of thy*

5. No longing after Christ.

n Iob 21. 14.

s 2 Sam. 23. 15. Gen. 30. 1, 2.

t Ioh. 6. 34.

u Cant. 1. 2.

x Cant. 2. 5. Ioh. 11. 44.

y Cant. 5. 9.

Wayes: He doth not long after Christ, as *David* after the waters of *Bethell*; he doth not cry for Christ, as *Rachel* did for children; he thinkes like *Esau* in another case that he hath *enough* already; he imagineth that he is *rich and full* and wants nothing; the soul that is wholy estranged from Christ is farre from longing after Christ; the Disciples did first eat of the bread which Christ gave them, and then they cryed, *Lord give us evermore of this bread*: It is mans tast of Christ, mans feeding upon Christ, that makes him long after Christ: The experience which the Spouse in *Salomon* had of the bridegroomes love, moved her to intreat the *kisses of his mouth, Let him kisse me with the kisses of his mouth, for thy love is better then wine.* Christians are first Passive and then Active in their love to Christ-ward; love like the heat of the Sun first descends, and then it ascends. Christs love to us begets our love to him, Christs love was first over the Spouse as a Banner, and then she was *sicke of love* to him: *Lazarus* lay fast in the grave, the Earth was his bed, his palace, his resting place, and all in all, till Christ raysed him; Man lyes fast in the grave of sin, the world, the Earth, the things here below are his bed, his palace, his Paradise, he minds nothing els till Christ doth quicken him. The strange woman in *Salomons* Song marvelled what Christ the Churches *Beloved* was, they mused why she should be sick of love toward him, why she made such great inquiry after him. Carnall men thinke Gods people besides themselves in being so earnest after Christ, so zealous for Christ, they marvell why they are so inquisitive in their hearings, prayers, fastings, meditations and conferences after Christ Jesus: they wonder what Christ is more then any other Beloved, as gold, silver, honours, pleasures; having no love nor longings in themselves after Christ, they muse at the love and longings of others; and as they long not after him, they put no price upon him, shew no respect to him, but set him with *David* behind the Ewes, give him the least and lowest, yea, even no roome at all in their hearts. Christ is of no esteem with man, untill he comes within man, and makes the soul of man his gracious habitation.

CHAP.

Chap. V.

Opening the folly of man in retaining his ſinne and contenting himſelfe without Chriſt.

4. The meditation of mans eſtrangement from Chriſt in his naturall and corrupt eſtate, opens the exceeding great folly of man in being loath to change his corrupt eſtate, *to put off the old man*, as unwilling to forſake his carnall condition, as *Micah* his Idoll, though this ſeparate and keepe him from Chriſt, make him uncapable of Chriſt, exclude him from all claime and title to Chriſt; and this is the folly of all follies to retaine any thing which may exclude man from Chriſt, or hinder mans fruition and enjoyment of Chriſt; he that by retaining his ſin keeps himſelf from Chriſt, abides in darknes and chooſeth darknes rather then light, ſickneſſe rather then health, bondage rather then liberty, famin rather than fulnes, woes and miſeries rather than joyes and comforts, curſes rather than bleſſings, baſenes rather than honour, the leproſie rather then beauty, what ſhall I ſay death rather than life, hell rather than heaven, and everlaſting conſortſhip with the Divell in endleſſe burnings, rather than communion with God and Chriſt in everlaſting rejoycings. Men are eaſily perſwaded to leave ſicknes for health, darknes for light, ſtraw for pearls, thraldome for liberty, the tempeſt for a calme, *&c.* But men are uneaſily perſwaded to leave their ſin for Chriſt, to deny themſelves, and forſake the world for Chriſt, as *Eliſha* left his friends and his yoakes of Oxen to follow *Eliah*. This is a perſwaſion beyond the Rhetorick, Art and Eloquence of man and Angell, yea of Chriſt himſelfe, as he was man and a Miniſter of the Goſpell: for thus may you here him in the dayes of his fleſh expoſtulating and pleading with, reproving and upbraiding the men of *Jeruſalem*, O Jeruſa-

ſalem, Jeruſalem, *thou that killeſt the Prophets, and ſtoneſt them that are ſent unto thee, how often would I have gathered you together even as a Hen doth gather her Chickens under her wings, and you would not*; and again you may behold him weeping over that City, and ſaying, *O that thou hadſt known in this thy day, the things belonging to thy peace, but now they are hidden from thine eyes*! And of old alſo may you heare him complayning in the mouth of the Prophet, *I have laboured in vaine, I have ſpent my ſtrength for nought and in vain:* None but God can perſwade *Japhet* to dwell in the Tents of *Shem*. Such is mans averſeneſſe from Chriſt, that God alone can worke man into Chriſt: But perhaps ſome will ſay, What is this to us? We are all borne within the pale of Chriſts-Church, we are all baptized into Chriſt, we have all put on Chriſt, therefore no ſuch folly, no ſuch eſtrangement in us and our ſoules from Chriſt?

How man is in Chriſt.

To this I anſwer, It is one thing to be in Chriſt by an *Eccleſiaſticall Generation* and birth within the Church: Another thing to be in Chriſt by *ſpirituall Regeneration* and new-birth, being borne againe of Chriſt; it is one thing to be in Chriſt *Sacramentally*, by participation of the outward ordinance and element, another thing to be in Chriſt *ſpiritually*, by participation of the inward grace; it is one thing to be in Chriſt by an outward and formall profeſſion: another thing to be in Chriſt by an internall and *gracious incorporation*, [f] *They are not all* Iſrael, *Which are of* Iſrael, *neither becauſe they are the ſeed of* Abraham *are they all children*.

[f] Rom. 9. 6, 7.

Characters of man being without Chriſt.

If you demand therefore how a man may diſcerne his being without Chriſt?

I anſwer, a mans being out of Chriſt may among many be diſcerned by theſe Characters or marks therof.

1 Without the Spirit & grace of Chriſt.

1. By being *Without the Spirit and Grace of Chriſt*. He that is without the light of the Sun is without the Sun; *If any man* (ſaith S. *Paul*) *have not the Spirit of Chriſt he is none of his*: He is without Chriſt, he that hath not the Spirit of Chriſt *enlightning him*, ſavingly to know God, as a childe his father with an affective knowledge; *regenerating* and endowing him with a child-like affection to God and Chriſt;

reviving

reviving and quickning him to live to God and Christ Jesus in true holinesse; *incorporating* him into Christ, and making him partaker of Christs fullnesse: *Sanctifying* and cleansing him from his sin, as the water doth wash the spots from the flesh; *directing* and guiding him to walke aright in the waies of God, and to doe the things pleasing to God, as the hand of the teacher guides the hand of the learner to write according to the copy: He that hath not the Spirit thus working upon him, thus framing and disposing his heart, hath not Christ; for *he that is in* [t] *Christ*, as a living member, by spirituall union, as a son by adoption, *he is a new creature, old things are passed away, and all things are become new*: When Christ came into the [u] *Temple*, he purged his Fathers house, he overturned the mony-tables, he drove out the buyers and the sellers. When Christ cometh into man, takes his holy habitation in the soule of man, he throwes downe the holds of sinne, he drives out all corrupt and carnall lusts, he purgeth the heart of man and makes it a holy house: when *Naaman* put himselfe into *Jordan*, his Leprosie departed from him. Man that is put into Christ by Faith, is cleansed from the Leprosie of his sin; Faith [w] *purifieth his heart*, and every man that hath this hope [x] *purifieth himselfe even as Christ is pure*; his thoughts of being in Christ Jesus who remaines under the power of prophaneneſse are meere delusions. Reigning ungodlinesse disanuls all communion with Christ Jesus: He that walks not in Christ is a stranger to Christ. Where there is no expression of true and saving grace, there is no evidence of being in Christ.

t 2 Cor 5.17.

u Ioh. 2.15.

2 Kin. 5.14.

w Act. 15.9.
x 1 Ioh. 3.3.
1 Ioh. 1 6.

2. By being in *Subjection* under any lust; one raigning sin destroyes the life of the soule; an evill Herbe made the Prophets pot, *a pot of death*, one ruling lust makes the soule the Subject of spirituall death; the breach of one Covenant forfets the whole Lease, allowance of the soule in the breach of one Commandement makes forfeture of whole Christ. One *Sheba* blew the Trumpet and drew all *Israel* into Rebellion against *David*: One ruling sin makes the whole man a Rebell against Christ: One raigning sin *so blinds* the understanding that it cannot savingly discerne Christ, as one moat so

2 Subjection under lusts.

2 Kin. 4.40.

2 Sam. 20. 1, 2. Iam. 2. 10.

blinds the eye that it cannot comfortably behold the Sun: one allowed sin so *distempers* the soule that it cannot receive any benefit by the ordinances of God; as one strong disease, so disaffecteth the body, that it frustrates the use of the food: One swaying corruption so alienates the heart, that it cannot love Christ, as one stranger in the bosome of the wife so takes up her affection, that she cannot love the husband. One person in the house so keepes the possession that another can take no possession. One domineering sin so *possesseth* the soule, that Christ hath no possession there: One chain disables the prisoner to come forth and returne to his owne house: One fettering and binding lust *holds man fast* in Satans prison, and disables him to come to Christ, though a woman have but one husband, yet she cannot marry a second untill that husband is dead; the soule *married*, though but *to one lust*, cannot marry it selfe to Christ, untill that lust is mortified and dead. One covetous lust in *Judas*; one incestuous lust in *Herod*; one ambitious lust in many of the chiefe Rulers; one worldly lust in the young-man, was of strength enough, to with-hold each of them from Christ, to continue them all without Christ; mans thoughts of interest in Christ remaining under the power of any one lust are but vaine and idle dreames. He that comes not *universally* from the world, from himselfe and every sinfull lust, never comes truly unto Christ. *Israel* came not to *Canaan* untill they forsooke *Ægypt*, renounced the service of *Pharaoh*, saw the *Ægyptians* drowned in the waters, and left not a hoofe in *Ægypt* behind them. Man cometh not to Christ untill he forsakes the world, renounceth the service of Satan, drowns every lust in the tears of true Repentance, and leaves not a hoof, not one affection of his soule behind him, under the jurisdiction and command of the world; *the love of the World is enmity with God*, the service of any sin is Rebellion against God.

3. Mans confining himselfe within himselfe

3. By mans *terminating and confining himselfe within himselfe*, not going out of himselfe, nor looking beyond himselfe to Christ, but doing all things for himselfe and referring all unto himselfe; *That* (saith our Saviour) *which is y of the flesh is flesh*; he that is altogether fleshly and hath

y Ioh 3.6.

no

nothing of Christ in him, he is fleshly in his disposition, in his affection, in his intention, in his undertaking hee minds himselfe and his owne fleshly ends and nothing els, he cannot looke beyond himselfe, his owne flesh is the *circumference* within which he moves, and the *Center* wherin he terminates his motion: Nothing in the course of Nature works beyond the Spheare of its owne activity, a thorne beares not grapes, a Sparrow begets not an Eagle, the *corrupt* [z] *Tree brings forth corrupt fruit*; the waters move no higher in the cisterne then they are in the fountain: He that is not of Christ by a holy and gracious *Originall*, cannot sincerely intend Christ, but himselfe in his undertaking; and he that lookes not beyond himself, hath nothing of Christ within him, he hath no principle, root nor spring of grace in his heart. Were he a tree of Christs planting, he would bring forth his fruit to Christ. Were he a child of Christs begetting he would encline and moove towards Christ in his affection; he would primarily intend Christ in all his doing, as the Rivers comming from the Sea, returne and [a] *empty* themselves into the Sea, thus they who are of Christ returne and empty themselves into Christ, doe all for Christ, for the filling up and making of Christ glorious; he that confines himselfe within himself, hath *no love* of Christ within him; *Jonathans* love to *David* caused him to strip himselfe for *David*, love to Christ will make a man as occasion requires *strip* himselfe of all his honour, favour among men and earthly riches for Christ, according to the measure of mans love to Christ, are his manifestations of himselfe for Christ: For *love seeketh not* [b] *her owne*: He that loves Christ will *abase* himselfe for Christ, put himself and all that is his under the feet of Christ; he that seeks himself, that terminates his thoughts within the circumference of his owne flesh, hath a very *low and base spirit*, Christs Spirit which is a Spirit of [c] *power*, a Spirit of magnanimity and courage, a Spirit of [d] *glory*, a most glorious and excellent Spirit doth not rest upon him. He that minds himselfe and his owne ends hath no cleare apprehension and *comfortable discerning* of Christ and

Nihil agit ultra suum genus.

[z] Mat. 7. 17.

[a] Eccl. 1. 4.

Evils of selfe-intendment.
1. No love.
1 Sam. 18. 1.

[b] 1 Cor. 13. 5.

2. A base spirit
[c] 2 Tim. 1. 7.
[d] 1 Pet. 4. 14.

3. No comfortable discerning of God

and his beauties, he that minds ſtraw and ſtubble doth not diſcerne the worth of gold, ſilver and precious ſtones: ſuch a man hath no *faith* in Chriſt, he takes not Chriſt unto
4. No faith. himſelfe to be the rock on which he buildeth, the Councellour by whom he will be guided, the King to whom he will be ſubject, and the husband to whom he joynes his ſoule in wedlocke; he hath not this faith in Chriſt; for as man by faith receiveth Chriſt to ſave him, ſo he gives himſelfe againe to Chriſt to love and ſerve him, to intend and honor Chriſt above himſelf and every creature; and thus man minding and intending himſelfe, demonſtrates his alienation from Chriſt. When man in the doing of
Mat 6.2. workes of mercy blows a Trumpet, ſeekes himſelfe and
5. his owne applauſe among men, and in the performance of the
Mat 23.5. duties of piety, ſtands praying in the corners of the Street, hunts after the praiſe of men; when a man with the *Phariſees* doth what he doth to be ſeene of men; or with
1 Sam. 15 30. *Saul* to be honoured before the people. When man in his
Phil. 2. 21. ordinary and common imployments ſeeks his own things and not the things which are Chriſts, he declares himſelfe to be a ſtranger unto Chriſt.

4. By mans *fullneſſe of himſelfe.* Self-fullneſſe ever in-
4. Foure fold fulneſſe. ferres an emptineſſe of Chriſt; he that is filled with himſelfe is empty of Chriſt: There is a foure-fold fullneſſe which argues an utter emptineſſe of Chriſt in man.

1 Self-fulnes. 1. *Self-fullneſſe*, which is a high opinion of mans ſelfe, a conceit of ſufficiency in himſelfe; ambitious thoughts of fullneſſe enough at home in the Houſe of mans own heart, which our Saviour termes a *c truſting in a mans ſelf.* Mans
c Lu. 18.9. leaning upon his owne arme to ſuſtain him, upon his own righteouſneſſe to juſtifie him, upon his owne ability to
f Iſa 5.21. doe all things for himſelfe; this the Prophet cals a *being f wiſe in mans owne eyes*; man taking upon him to be his own guide, his owne inſtructer and counſellour; this was an
g Rev. 3.17. unhappy adjunct of the *Laodicean* Angell, *g rich, full and wanting nothing*, not knowing that *he was poore, blind, naked, miſerable and wretched.* Hee that hath higheſt thoughts of his owne fullneſſe is moſt empty

of

of Chriſt Jeſus, *the rich* (ſaith *Luke*) *are ſent* [b] *empty away*; the rich, they who in their owne eye are full of wiſdome to guide themſelves, full of power to correct themſelves, full of righteouſneſſe to juſtifie themſelves, full of worth to obtaine every good thing at the hands of God for themſelves, theſe are ſent empty away, empty of Chriſt, empty of all ſaving knowledge, lively faith, fervent love and of every good gift and bleſſing which commeth by Chriſt: Self-fullneſſe diſables man to diſcerne any beauty or worth in Chriſt: the *Phariſees* were great ſelf-admirers, very deeply guilty of ſelf-fullneſſe, and they had very low opinions of Chriſt: Self-fullneſſe *diſables* the ſoule *to taſte* any ſweetneſſe in Chriſt, *The* [i] *full ſtomacke loatheth the honey combe*: This makes man *uncapable* of Chriſt; the full veſſell is uncapable of other liquor; the man that is full of himſelfe cannot receive Chriſt, there is no roome in their hearts to entertaine Chriſt; *Chriſt came among his owne*: a generation of men full of the thoughts of ſelf-ſufficiency, dreaming of fullneſſe enough at home in themſelves, ignorant and unſenſible of their neceſſity of Chriſt, and therfore *they* [k] *received him not*.

b Luk. 1. 53.

i Pro. 27 7.

k Ioh. 1. 11.

2. There is a *fullneſſe of ſinne*, which argues an emptineſſe of Chriſt, there is no competition betweene the fullneſſe of ſinne and Chriſt in the ſoule of man: If ſin have the poſſeſſion, Chriſt hath no *dominion*. *David* did not reigne untill *Saul* was depoſed, there muſt be a depoſition of ſin, before Chriſt can reigne in the heart of man; there is *no ſutableneſſe* betweene Chriſt and a heart full of ſin: Chriſt will not dwell in a ſoule ſo ſordid and defiled with ſinne, he abhorres all fellowſhip and communion with uncleane and vicious people; he delights in none, but in them that *excell in* [l] *vertue*; the Sun ſhines not where the houſe is full of darkneſſe; the phyſick works not where the body remaines full of diſeaſes; the Husbandman ſows not, where the field is full of thornes and bryars. Chriſt *ſhines not* into that ſoule, *Workes not* upon that heart which is full of ignorance, earthlineſſe, infidelity and ſpirituall maladies. Such as are full of ſin, as *Naaman* was full of leproſie, as the

2. Fulneſſe of ſin.

l Pſal. 16. 3.

the *Phariſees* Sepulchers were full of dead mens bones, are farre from Chriſt; it is a thing altogether vaine and fruitleſſe once to mention or name, the [m] *Name of the Lord Jeſus*, unleſſe there be a departure from ungodlineſſe.

m 2 Tim. 2. 19

3 Fulneſſe of man.

3. There is a *fullneſſe of man*, which argues an emptineſſe of Chriſt. Many are ſo addicted unto man, their hearts and thoughts are ſo taken up with man, that there is no entertainment for Chriſt in them; their ſoules are ſo poſſeſſed by man, that Chriſt hath no poſſeſſion in them: ſome are ſo devoted to the ſervice of man, that they cannot ſerve Chriſt, contrary to the charge of the Apoſtle, *They make themſelves the* [n] *ſervants of men*; not the civill, but the prophane and ſinfull ſervants of men; they exalt and ſet up man above Chriſt; as the *Philiſtines* did ſet *Dagon* above the Arke, they ſtudy man more then they ſtudy Chriſt, they doe more to ingratiate themſelves into the favour of man, then into the favour of Chriſt, the precepts of men are of more authority with them then the precepts of Chriſt: they accommodate and apply themſelves more to mens luſts then to Chriſts ſervice; they adore and magnifie man more then they adore and magnifie Chriſt; they aboliſh the worſhip of Chriſt, by making mens dictates the rule of their ſervice, as our Saviour himſelfe ſaith, *In* [o] *vaine doe you worſhip me, teaching for Doctrines the commandements of men*; the obſervation of mens inventions, ſubjection to mens dictates in the matter of divine worſhip, is not only vaine and fruitleſſe, but alſo pernicious and dangerous, a very profanation of Chriſts worſhip and ſervice, a ſhamefull abaſement of Chriſt below man, and a ſuperſtitious and idolatrous exaltation of man above Chriſt; a wretched ſeparation of the ſoule from Chriſt and inthralment of man to man; therefore the Apoſtle ſaith of ſuch, *That they* [p] *hold not the head which is Chriſt*; they are not ſubject to Chriſt, as the members to the Head; they are not guided by Chriſt, as the members by the head; they doe not exalt and lift up Chriſt, as the members do the head; they are not enlivened, acted and moved by Chriſt, as the members by an influence from the head, but they are *ſubject*

n 1 Cor. 7. 23. 1 Sam. 5. 4.

o Mat. 15. 9.

p Col. 2. 18.

to

to ordinances after the commandements and Doctrines of men: mens inthralment of themſelves to mens luſts and inventions, utterly excludes them from Chriſt Jeſus, *If I yet pleaſed men* (ſaith St. *Paul*) *I ſhould not be the* [q] *ſervant of Chriſt.* If I ſtudied and obſerved men, made my ſelfe obſequious to the luſts of men, did haunt after the favour of men, or did make the wiſdome and invention of men my guide in things ſpirituall, I ſhould not be the ſervant of Chriſt. Chriſt hath no gracious Lordſhip and dominion in the ſouls of ſuch perſons, as are ſuperſtitiouſly devoted to mens inventions. [q] Gal. 1. 10.

Some againe are extraordinarily delighted in and *taken up with the applauſe of men*: All their workes of charity and piety are levelled to this marke, *they doe all to be ſeen of men*, to be praiſed of men, their [r] *Almes, Prayers, Faſtings* are as loſt labours, if men doe not obſerve them, if they gaine not the applauſe of men by them; mens praiſes are the firſt mover in all their ſervices, *They love the* [ſ] *praiſe of men more then the praiſe of God*, and when man is thus full, thus ſwolne and puffed up with the applauſe of man, thus ambitious of the praiſe of man; there is nothing of Chriſt in man, *How* [t] *can you beleeve*, ſaith Chriſt, how can yee imbrace me, partake of me, ſubject your ſelves to me and quiet and content your ſelves with me, ſatiate and delight your ſelves in me, *which receive honour one of another and ſeeke not the honour that cometh from God onely.* Hee that is ambitious of the applauſe of man is uncapable of Chriſt; the man that is vaine-glorious is farre from all ſweet and comfortable communion with Chriſt. [r] Mat. 6. 2. [ſ] Ioh 12. 42. [t] Ioh. 5 44.

Some likewiſe [u] *ſavour only the things of men*, and not the things of God, the Word and Ordinances of God, the wayes and workes of God, the gifts and communications of God to the ſoules of men, have no ſavour with them: Theſe things are to them as the words of *Eliphaz* unto *Job*, [w] *Unſavoury things, having no more taſte then the white of an Egg; ſorrowfull meat which their ſoule refuſeth to touch*, they taſte no ſweetneſſe, they find no pleaſure in theſe things, [u] Mat. 16. 23. [w] Iob 6, 6, 7.

things, they loath and leave them, as the *Israelites* loathed their *Manna*, and as the full stomack doth loath the hony-combe; they savour and relish onely the things of men, that which is humane, corrupt and carnall, that which hath it's originall and spring from the wisedome of the flesh, this they savour, this suites with them, as meat with the palate, as water with the dry ground; the carnall counsell and perswasion, the corrupt practise and example of men, is very pleasing to them, this is wholly of man, and therefore fully agrees with man, is no offence to man, but a pleasing and delightfull thing to vaine man: They savour nothing in the labour of Gods Ministers, but their humane art and eloquence, or some needless speculations, which are of man, these they relish, but the [x] *simplicity* of Christ, preached and published in the Gospell, they savour not: What they heare of Christ tending to the honour and exaltation of man, that they like according to their apprehension, but what they heare of Christ, tending to the mortification of their lusts and prostration of themselves under Christ, in this they take no pleasure, this is a hard saying, it suites not with them; what they discerne in the worship of Christ externally pompous and glorious, carrying something of man in it, that they approve and like, but the truth and sincerity, faith and love, humility and self-denyall enjoyned in the worship, and required in the worshippers of Christ, they relish not, they have no pleasure in these: the charity, mercy and bounty which they discern in the children of God, they can approve that which is humane and morall in them, and tending to the outward and common preservation of man, they savour, but the purity and precisenesse, power of godlinesse, holy walking and zealous observation of Gods precepts are things which they relish not, but distaste in Gods servants: So that as *Abimelech shewed kindnesse to* Abraham *for* Sarahs *sake*; *Abraham* was savoury to him by reason of *Sarah*: thus these men shew respect unto Christ, his Ordinances, his Ministers and servants, onely for man, for something which they discerne and find of man there; they savour nothing but

x 2 Cor. 11 3.

but man in them: and thus *their faith ſtandeth in the wiſdome of man, and not in the power of God and Chriſt*; and this their favouring of man, declares their not favouring of Chriſt, their totall alienation and eſtrangement from Chriſt.

Some alſo are *full of rejoycings in man*, contrary to the charge of the Apoſtle, [y] *They rejoyce in men*; in the *wiſdome* of men, in the learning of men, as in the onely light which guides them; in the *authority* of men, as in the obligation which binds them; in the *traditions* and *inventions* of men, as in the rule of their religious worſhip and ſervice; in the eloquence of men, as in the loadſtone which drawes them, as in the muſicke which affects them; *in the enticing words of mans wiſdome*, as in the onely Rhetorick that delights them; in the countenance and favour of man, as in the onely Sun that warms them; in the *applauſe* and *approbation* of man, as in the onely Trumpet that makes a joyfull ſound in their eares; in the *Abilities*, *gifts*, *induſtry* and *labours* of man, as in the prime and maine cauſes of their ſalvation, welfare and felicity: And thus their whole acquieſcence is in man, their choyce dependance is upon man, their glorying and rejoycing is terminated in man, the glory of their whole welfare is aſcribed unto man: the *Iſraelites* rejoyced in the [z] *Arke*, not in the Lord, and vaine men rejoyce in man, in the preſence of man, in the ability, favour, power and helpe of man, and not in Chriſt: Thus among the men of *Corinth*, [a] *One ſaid I am of* Paul, *and another I am of* Apollo, looking with a humane eye upon, and glorying after a carnall manner in thoſe holy Meſſengers of God, even idolizing and abuſing the appointed inſtruments of their ſalvation, robbing Chriſt of his glory by an inordinate dependance upon, and glorying in the Meſſengers of Chriſt, aſcribing that to them which was proper unto Chriſt, exalting them into the very roome of Chriſt; ſo glorying in them that Chriſt was not glorious in their apprehenſion; the carnall overvaluing of the inſtruments is a ſhamefull undervaluing of the Lord Jeſus. Hee that doth not accor-

[y] 1 Cor. 3. 21.

[z] 1 Sam. 4. 5.

[a] 1 Cor. 3. 4.

[b] Iſa. 2.22. according to the expreſſion of the Prophet, [b] *ceaſe from man*; from the wiſdome and counſell, deviſe and invention, art and ability of man, ſees little or nothing of Chriſt, hath no comfort nor joy in Chriſt; he that doth not ceaſe from dependance upon man, from glorying and pleaſing himſelfe in man, from reſting upon the authority of man in matter of ſpirituall inſtruction, is very ignorant of Chriſt, a meere ſtranger to Chriſt; Chriſt ever proves uncomfortable to them whoſe rejoycings are in man.

4. Fulneſſe of world. 4. There is a *fulneſſe of the World*, which argueth an emptineſſe of Chriſt in the ſoule of man. The Inne where Chriſt was borne was ſo full of gueſts, that there was no roome for Chriſt, but in a manger, a diſhonourable lodging for ſuch a glorious gueſt, in the heart which is filled with the world, there is no roome for Chriſt. Worldly minded men give a very unworthy entertainment unto Chriſt; the world ſo blinds them, that they cannot diſcerne the beauty, worth and excellency of Chriſt, any more then an eye full of duſt can diſcerne the brightneſſe and beauty of the Sunne, they ſee no [c] *comelineſſe* in Chriſt for which they ſhould deſire him; this ſo fils their hearts, that they are uncapable of ſpirituall inſtruction, as [d] *thorns and bryars* make the field uncapable of ſeed; this *beares ſuch authority* and dominion within them, that they cannot vaile and bow to Chriſt, they cannot take Chriſts yoake upon them, they cannot ſet themſelves about Chriſts worke any more then a ſervant can put himſelfe from his Maſters ſervice into another mans worke, *No man* (ſaith *Chriſt*) *can* [e] *ſerve two Maſters*; no man can be the ſervant of God and Mammon: this ſo alienates the heart of a man from Chriſt, drawes the ſoule of man into ſuch ſpirituall fornication, that man can no more love Chriſt then a harlot can love her husband, for, *if any man* (ſaith Saint *John*) [f] *love the World the love of the Father is not in that man, And the love of the World* (ſaith St. *James*) *is* [g] *enmity With God*: This doth ſo take up the thought, care, ſtudy, delight, ſtrength, labour, time and the very whole of man, and doth ſo fetter and bind him, faſten and encline him

[c] Iſa. 53.2.
[d] Mat. 13.22.
[e] Mat. 6.24.
[f] 1 Ioh 2.15.
[g] Iam. 4.4.

him to things here below, that with the invited guests in the Parable, he [h] *cannot come* to Christ; he cannot imbrace Christ, he cannot attend on Christ, he cannot marry his soule to Christ; this doth so *distemper* their palates that they cannot relish Christ: The flesh-pots of *Ægypt* were so savoury to the *Israelites* that they could not long relish their [i] *Manna*. Christ is a distast full dish where the world is a sweet feast; this fils the heart of man with dishonourable *thoughts* of Christ. The over-prizing of the world is the under-prizing of Christ. Hee can never apprehend Christ as all in all, that doth not apprehend the world as nothing; the young mans over-prizing the world caused his departure from [k] *Christ*: the lovers of the world are very inconstant in their following of Christ; if Christ and the world will not stand together, Christ is soone forsaken, the world alone hath their attendance, service and affection: So that Christ hath no spirituall and gracious being, where the world hath such full possession. And these foure sorts of fulnesse in man are so many cleare demonstrations of Christs estrangement from man.

h Lu. 14. 18.

i Numb. 11 5.

k Mat 19. 21.

5. By mans *spirituall emptinesse*: He that is empty of Christ is without Christ; the Cisterne which is empty of water is without the fountaine; hee that is empty of grace is without Christ the authour and fountain of grace; he that is without the life of Christ, who hath not Christ *living in him*, as the root in the branches, graciously enlivening him, as the soule doth naturally enliven the body, endowing him with spirituall principles of holy, and gracious life, enabling him like a living man to feele his sin, as a living man his disease; to rise up from the world, as a living man ariseth from the Earth; to feed upon the Ordinances of God, as a living man upon the food which is set before him; to walke in the wayes of God, as a living man doth move and walke in an earthly way; to follow Christ, in attending his Ordinances, in beleeving his Promises, in obeying his precepts, as *Lazarus* followed Christ when he had raised him from death to life; he

5. Spirituall emptinesse.
1. Empty of life

l Gal. 2. 20.

that hath not Chriſt thus living in him; thus framing and diſpoſing him to live to God, to conſecrate himſelfe to Gods ſervice, to conforme himſelfe to Gods precepts, to intend God and his glory, *To live* (as the Apoſtle ſaith) m *godly in Chriſt Jeſus*; in Chriſt enlivening him and according to Chriſts preſcription. He that doth not thus live is without Chriſt.

m 2 Tim. 3. 12.

2. Of knowledge.

2. He that is empty of the *knowledge* of Chriſt is without Chriſt; the eye which is empty of the light of the Sun is without the Sun; the ſoule which is empty of ſpirituall and heavenly light is without the Sun of Righteouſneſſe; he that doth not know Chriſt as a Prophet inſtructing him and making him wiſe unto ſalvation; as a Prieſt ſanctifying and purging him from his corruption; as a *King* bearing ſpirituall dominion within him, bringing his whole man into a holy and humble ſubjection; he that doth not know the *death* of Chriſt in the crucifying of his affections; the *reſurrection* of Chriſt in the riſing of his ſoule to ſeeke the things which are above; the n *power* of Chriſt in working his heart from obſtinacy and hardneſſe, from captivity and bondage, from pride and haughtineſſe to ſoftneſſe and tenderneſſe, to liberty and freedome, and to humility and meekneſſe: He that doth not know the *beauties* of Chriſt ravi'hing his ſoule with joy and delight in him; the *love of Chriſt* in being eſpouſed to Chriſt; the worth and excellency of Chriſt *in accounting all but* o *dung and droſſe in compariſon of Chriſt*, and the *fulneſſe of Chriſt* in feeling and finding all contentation in Chriſt he that doth not thus know Chriſt is without Chriſt, in *Chriſt are hidden all the treaſures of knowledge and wiſdom*, and he that hath Chriſt is full of ſpirituall knowledge as the Sea of q *waters*.

n Eph. 1. 19.

o Phil. 3. 8.

p Col. 2. 3.

q Iſa. 11. 6.

3. Of power.

3. He that is empty of the *power of Chriſt* is without Chriſt: When the body is empty of the power of the ſoule, the ſoule is departed from it, become a ſtranger to it: thus when man is altogether empty of the ſpirituall and heavenly power of Chriſt, then is man without Chriſt, a meere ſtranger to Chriſt, all they that are partakers of Chriſt have experience of the power of Chriſt, in *caſting*

downe

downe the strong and mighty holds of sin in their soules, *in humbling their hearts*, in *bringing* the thoughts of their hearts *into the obedience of Christ*; in *overcomming* and casting Satan out of their hearts; in *sanctifying* and cleansing their soules; in *perswading* them to beleeve and lay hold upon the promise of life; in *pacifying* and *quieting* their perplexed consciences; in making them able to endure afflictions, and in causing them to grow and encrease in all heavenly graces: He therefore that hath not experience of this power of Christ, in the [r] *casting down of the holds of sinne*, as *Israel* had experience of the power of the Lord, in casting down the wals of *Jericho* at the blowing of the trumpets; he that feeles not this power of Christ in *making him victorious* over Satan, as the man in the Gospell had experience of Christs power in [s] *casting* the uncleane spirit out of him? He that doth not discerne Christ powerfull in *sanctifying him*; as *Naaman* discerned the vertue of *Jordan* in purging his Leprosie from him, and the lame man discerned the power of the Angell in *Bethesda* healing him: He that knowes not the efficacy of Christ in *perswading him* to beleeve, *in reconciling him* to God; as *Josephs* brethren discerned the efficacy of his Intercession with the King of *Egypt* for them: Hee that perceives not *Christ pacifying* his troubled spirit, binding up his broken [t] heart, and healing his wounded conscience; as the Disciples felt the power of Christ [u] *calming the stormy tempest*; and the wounded man in the Parable felt the *Samaritan* [w] *powring Wine and oyle* into his wounds and binding up the same: He that discerns not Christ [x] *strengthning* and *sustaining him* in temptations and tryals; as the Arke bare up *Noah* in the deluge; he that feeles not Christ [y] *comming downe* upon his soule *like raine upon the mowen grasse, and as showers that Water the Earth*, making him fruitfull in every good gift and grace: he that is empty of these powerfull and mighty ministrations of Christ is without Christ, under the power of his corruption in his naturall and carnall condition.

r 2 Cor. 10. 4.

s Mat. 17 21. Ioh. 17. 17.

t Isa. 61 1.

u Mat. 8. 26. w Luk. 10

x Phil 4. 13.

y Psal. 72. 6.

4. He that is empty of the *Liberty* which Christ ministreth

4 Of liberty.

streth is without Christ, he that doth not feele Christ freeing him from the death of sin, as the woman of *Shunems* son felt the Prophet freeing him from bodily death, [z] *his flesh waxing warme and his eyes opening*: freeing him from the thraldome and imbondagement of sin, as *Peter* [a] *felt* the Angell freeing him from his fetters and *Herods* prison; freeing him from the *servitude* of the world, as *Israel* discerned *Moses*, freeing them from the servitude of *Ægypt*; freeing their understandings from ignorance, as the Sun freeth the ayre from darkness; freeing their *wils* from perverseness, their *thoughts* from vanity and their affections from coldness and deadness, as the fire freeth the house from cold and filleth it with heat: making the whole man free to know, beleeve, love and rejoyce in God, as the cleare eye is free to see, the Brides heart is free to love the Bridegroome, and the Sun free to run the race which is set him: Hee that is a stranger to this freedome, remaining a captive under the power of his lusts and the world, is farre from Christ, an empty house in whom Christ hath no dwelling.

z 2 Kin. 4. 34.

a Act. 12. 7.

5. He that is empty of the *love of Christ* is without Christ: He that doth not discerne the love of Christ, as the Bride discernes the love of the Bridegroome: Hee that perceives not Christ [b] *kissing him with the kisses of his mouth* (it is the Churches expression in *Salomons Song*) applying the doctrines of his Love, Mercy and Peace to his conscience, making him sensible of his love in the use of his Ordinances, as the Bridegroome makes the Bride sensible of his love in his [c] *banquetting house*, making him joyfull in the House of *Prayer*, inabling him to pray with confidence, returning a gracious answer to his holy and humble petitions: He that perceives not the love of Christ in the cleare and *comfortable revelation* of his secrets to his understanding; in his holy and *sanctified working* upon his soule, in *sealing up* the pardon and forgiveness of his sin; in the free and *plentifull communication* of himselfe, his gifts, graces and benefits unto his heart; in the *sanctifying and sweetning* of all his tryals, in making all to

5. Of love.

b Can. 1. 2.

c Can. 2. 4.

d Isa. 56. 7.

to worke for the beſt unto him, in giving him water out of the rocke, meat out of the eater, and ſweet out of the ſowre. He that is thus empty of the love of Chriſt is without Chriſt. Where Chriſt is, there his love is, and his love is not idle but operative, manifeſting it ſelfe in the divine and heavenly fruits and effects thereof to the ſoule. And thus by theſe marks and characters, mans being without Chriſt, mans abiding in his corrupt eſtate and carnall condition is plainly diſcernable.

Chap. VI.

Exhorting to come out of our naturall and corrupt eſtate.

5. THe conſideration of mans miſery in being without Chriſt, in continuing ſtill in his corrupt and wretched eſtate, ſhould ſet every man on worke, with all diligence, with all aſſiduity and carefullneſſe to labour his deliverance and freedome out of that condition: the eſtate of corruption is of all eſtates the moſt miſerable, better live in any ſervitude, miſery, poverty, diſgrace or trouble, then under the power of ſin without Chriſt; better live in ignominy without honour, in priſon without freedome, in hatred without the love of man, in poverty without riches, in exilement without humane fellowſhip, in famine without bread, in darkneſſe without light, in trouble without peace, in paine without eaſe enjoying Chriſt, then to live in all the fullneſſe of the world under the dominion of corruption without the Lord Jeſus: Therefore out of this eſtate doth the Lord call us, [e]*Turne you even unto me* (ſaith the Lord) *With all your heart, and with faſting and with weeping, and with mourning, and rent your hearts and not your garments, and turne to the Lord your* God

5 Exhortation to come out of naturall and corrupt eſtate.

e Ioel 2.12.

God. Turne from your sin, as a Traveller from his wandring path, and walke in the wayes of God, turne from the service of sin, as Rebels from the service of a forrain Prince and serve the Lord your great and highest Soveraigne; turne from the *love* of sin, as a Harlot from the love of strangers, and love the Lord Jesus your spirituall Bridegroome with all your hearts, with all your soules and with all your might: This is the labour of all Gods Ministers, the fruit and honour of all their endeavours, *To open the eyes of men, and to turne them from darkenesse to light, and* f *from the power of Satan unto God,* that they may receive forgivenesse of sins and inheritance among them that are sanctified by faith which is in Christ: The translation of the soules of men out of their naturall and corrupt estate into Christs Kingdome, is the most sweet and blessed fruite of the Gospell: To this also the Lord perswadeth by the proposall of many favours and mercies; *Turne you unto me saith the Lord and I* g *will turne unto you, saith the Lord of Hoasts:* Turne you unto me as *Schollars* to your teacher to learne my lawes, as *children* to your Father to reverence my name, as *Subiects* to your Soveraigne to obey my Statutes, as *Servants* to your Lord and Master, to do my will: turne you unto me *by repentance,* sorrowing for your sins, by *faith* beleeving my Promises, by *love* imbracing me and my testimonies, and *by obedience* keeping my Commandements; and I will turne unto you as a *King* of mercies pardoning you, as a *loving Father* receiving you, as a kind and *gracious Husband* imbracing you, as a glorious and *shining Sun,* dispelling all the clouds of sorrow from you, as a powerfull and *mighty Redeemer,* delivering you from all them that doe conspire against you. God doth ever manifest himselfe very good and gracious to them that turne from their impieties. To move men to this the Lord likewise useth very sweet and powerfull expostulations: h *Repent and turne your selves (saith the Lord God) from all your transgressions, so iniquity shall not be your ruine; cast away from you all your transgressions whereby yee have transgressed, and make you a new heart and a new spi-*

f Act. 26. 19.

g Zach. 1. 3.

h Ezek. 31. 32.

rit,

rit, for why will yee die ô house of Israel, *for I have no pleasure in the death of him that dieth, saith the Lord God, wherfore turne your selves and live*: The forsaking of sin is the obtaining of life. Sin is the cause of mans ruine, repentance the way to peace and eternall happinesse; though the ability to repent be Gods gift; yet it is the duty of every man to repent; and the changing of the heart from sin to holinesse is ever attended with sweet and sure mercies. All blessings attend them that come from their naturall and corrupt estate, to walke with God in newnesse of life, and for this, saith St. *Peter*, *God having raised up his* i *Son sent him to blesse us in turning away every one of us from our iniquities*: the translation of man from the state of sin into the state of grace is one of the choysest benefits that cometh by Christ, and they are the most blessed and happy among all people, whom Christ delivers and turnes from the power and service of their corruption; therefore as *Sampson* burst his withs and came away from *Dalila*, so let us burst asunder the withs and fetters of our sin, and come forth of our naturall and corrupt estate. Of all estates to live under the power of sin and to continue a stranger to Christ is the most miserable and unhappy estate.

i Act. 3. 26.

Evils of corrupt estate.

1. An estate of *Barrennesse*, the carnall man is a *bad tree*, and can beare no good fruit, a loathsome fountaine and can send forth no cleane water; *Michals* wombe was shut up and she had no child, till the day of her death; the heart of a carnall man is shut up, and continuing in that estate, hee brings forth no good fruit all the dayes of his life; he is, saith *Jude*, a *l tree twice dead and plucked up by the roots*, voyd of all the fruits of grace.

1. Barrennesse. k Mat. 7. 2 Sam. 6. 23.

l Iude ver. 12.

2. His estate is an estate of *exilement* from God. *Adam* was exiled Paradise for eating the forbidden fruit; the carnall man is exiled Gods presence, shut out from all communion with God for feeding and feasting his soule upon sin, because stolne waters are sweet, and bread eaten in secret is pleasant unto him; such men have no gracious *relation* unto God, no claime nor m *title* to the covenant of God, no unfained love to God, no *likenesse* with God, and therefore God dis-

2. Exilement. Gen. 3.

m Psal 50. 16. 1 Ioh. 1, 6. Mat. 7. 22.

disclaimes all communion with them, he will not acknowledge them.

3. Enmity. n Rom. 8.7. o Rom. 1. 29.

3. It is an estate of *enmity, the carnall mind is* n *enmity against God*; man oppoſeth God and God oppoſeth man, corrupt men are o *haters* of God, they hate the very *being* of God, and wiſh there were no God; they hate him in his *attributes*; becauſe he is a wiſe God, and beholds all their *impieties*; becauſe he is a holy God and abhorres their ungodlineſſe; becauſe he is a juſt God, threatning deſtruction to their wayes; becauſe he is a powerfull God, able to daſh them in peeces as a Potters veſſell with a rod of yron: they hate him in his *Ordinances*, in his *Miniſters*, in his *Servants*, in all that beare his Image of holineſſe and true righteouſneſſe, and God hates them in their *qualities*, in their *ſervices*, in their *prayers*, their beſt Sacrifice is a loathſome carkaſſe in Gods noſtrils, a very p abomination before the Lord.

p Pro. 15. 8.

4. Slavery.

4. It is an eſtate of *ſlavery* to Satan, to the world, to corruption, he that is moſt ſinfull is the veryeſt ſlave in the world, as many luſts ſo many Lords and Maſters, yea cruell tyrants over him, leading him captive at the will of Satan. *Peters* being fettered in *Herods* priſon; *Jeremies* lying in the Dungeon; *Iſraels* ſervitude under *Pharaoh*; and the *Ægyptians* being led captive by the *Aſſyrians*, naked and bare-foot to the reproach of *Ægypt*, is but a ſlender ſhadow and weake repreſentation of this thraldome.

5. Curſes. 2 Kin. 4. 40. Mal. 2.

4 Pſal. 69. 22. Ionah 1.

5. It is an eſtate of *curſes*; the whole pot was a pot of death, where the evill herbe was, all is a pot of death, a pot of curſes, where ſin rules, very bleſſings are turned into curſes, to them that turne not from their *impieties*, *the* q *table is a ſnare*, and what ſhould have bin mans welfare becomes his ruine, all the meanes of grace are perverted, all the labours of Gods Miniſters fruſtrated. *Jonahs* being in the ſhip diſabled the *Marriners* to bring the Ship unto the ſhore; the *dominion* of ſin in the ſoule diſables the Miniſter to bring it to the haven of peace, we row in vaine, all our labour is loſt, if you forſake not

not your ſin, we cannot profit you; the holding faſt of your *impieties* turnes the miniſtry of ſalvation into an increaſe of condemnation, working death inſtead of life, the very beſt things, proving evill to them that continue without change in their corrupt eſtate; therfore as [r] *Hannah* prayed to bee delivered from her barrenneſſe, as *Abſolom* longed to ſee an end of his exilement, and to behold the Kings face againe; as *Iſrael* ſighed and groaned to bee eaſed of their bondage; as the men of *Tyre* and *Sidon* made *Blaſtus* the Kings Chamberlaine their friend, and deſired peace with *Herod*; and as the Prophet powred meale into the pot, and there was no harme in the pot; but the pot of death was made a pot of wholeſome food, a meanes to preſerve life. So let us bee earneſt with the Lord to deliver us from this eſtate of barrenneſſe, and make us fruitfull, from this eſtate of exilement, and bring us to the enjoyment of the heavenly Kings face and countenance; Let us make Chriſt our *Friend*, that there may be an end put to the enmity betweene God and us, and that we may be ſet at peace againe with God; let us ſigh and groane under our ſinfull bondage, and labour for ſpirituall freedome; Let us labour to have true and ſaving grace powred into the pot of our ſoules, that all our poſſeſſions and undertakings may be ſanctified unto us, and that the Word which our ſinne hath made the ſavour of death unto death, may thorow grace become the ſavour of life to life to every one of us.

[r] 1 Sam. 1. 2 Sam. 14. Exod 3 Act. 12. 20. 2 Kin. 4.

And to the end we may be tranſlated out of the ſtate of corruption into the ſtate of grace, let us, 1. *Attend upon and hide the Word of God in our hearts*: This is the [s] *Word of life*, by which our ſoules are quickned, this is the *Seed of* [t] *Regeneration* by which wee are new born, this is the voyce by which wee are called out of the Kingdome of darkeneſſe into marvellous light; this is the [u] *warlike weapon* by which the holds of ſinne are caſt downe, as the walls of *Jericho* were caſt flat to the ground at the ſounding of the Trumpets; this is the *fire*

Means of freedome.
1. Attend the Word.
[s] Phil. 2. 16. [t] 1 Pet. 1. 9.

[u] 2 Cor. 10. 4.

w Ier 23.29. 2 Cor. 5.18.

fire, by which the drosse of sin is purged out of our souls; this is the word of w *Reconciliation* by which wee are set at peace with God. On this therfore let us wait, this let us treasure up in our souls, that therby a gracious change may be wrought in us.

2 Sence of sin.

2. Let us labour for the *sence and feeling of our sinne*, as of a loathsome disease, as of a heavy burthen. Complaine of sinne, as *Sarah* did of the daughters of *Heth*, be weary of sinne as a sick man of his disease; Cry to the Lord as *Paul* did, *O miserable man that I am who shall deliver me from this body of death*, the more sence and feeling wee have of sinne, the more assurance of a discharge from sin. When *Israel* sighed and groaned, then their deliverance from *Pharaohs* bondage drew nigh; when sin is a trouble and man growes weary of it, as of a hard servitude, then the houre of the soules spirituall deliverance approacheth; therefore to such our Saviour speaketh, *Come unto me all yee that travell and are heavy laden and yee shall finde ease unto your soules.*

3 Godly sorrow for sin.

3. Let us get our hearts *filled with godly sorrow for sin*; turne all your sorrow into sorrow for sinne: Mourne for this as for the death of your first-borne; Mourne *secretly* without ostentation, mourne *unfainedly* without dissimulation, mourne *universally* without thereservation of any sin; as the deluge overflowed and drowned all the Earth, hill and valley, so let your sorrow drowne all sinne; *they that sow in teares shall reape in ioy.* Godly sorrow is ever attended with the joy of conversion, remission and spirituall consolation, *They that mourne shall be comforted.*

4. Serious view of corrupt estate.

4. Be very *frequent and serious in the view and examination of your naturall and corrupt estate*; consider the baseneſſe, the loathsomneſſe, the unprofitableneſſe, the cursedneſſe and the perilousneſſe thereof, men could never quiet themselves in this estate, were they not inconsiderate of the evill thereof: A Travellor that is out of his way would never goe on therein did hee consider that every step he treades is one step further from his home; did carnall man consider that every action of his removes him

him one ſtep farther from God and Heaven, and brings him one ſtep nearer to Satan and damnation, hee would never pleaſe himſelfe in this eſtate; inconſideration makes way to all evill: the Lord having mentioned the great impieties of *Iſrael*, layeth downe this as the ground thereof, *They are* [x] *a Nation* (ſaith the Lord) *void of counſell, neither is there any underſtanding in them. O that they were wiſe, that they underſtood this, that they would conſider their latter end*; they doe not conſider how they are in the gall of bitterneſſe and in the bond of iniquity, in the thraldome of Satan under the wrath of God, in the ſtate of damnation, ſubject to a thouſand eaſeleſſe and endleſſe woes and miſeries, did men conſider this, they would awake out of their ſleepe and ſtand up from the dead, that Chriſt might give them light: They would with *David, conſider their waies,* [y] *and turne unto the teſtimonies of the Lord.*

x Deut. 32.29

y Pſal. 119.60.

5. Addreſſe your ſelves to Chriſt *by faithfull and fervent Prayer*; the *Gibeonites* ſent to *Joſhua* and he reſcued them from the *Amoritiſh* Princes. We muſt ſend by prayer to Chriſt, to reſcue us from the Prince of darkeneſſe; the woman of *Shunem* came to the Prophet, caſt her ſelfe downe, tooke hold of his feet, would not let him goe, and hee went with her and raiſed her dead child: thus muſt we come to Chriſt, caſt our ſelves downe, humble our ſelves under the hand of Chriſt, lay hold on Chriſt, and never let him goe, that he may raiſe us from the death of ſin to the life of grace.

5. Addreſſe to Chriſt by prayer. Iohn 10 6.

2 Kin. 4.

CHAP.

Chap. VII.

Perſwading to thanksgiving for deliverance out of our naturall and corrupt eſtate.

Thanksgiving for deliverance out of our corrupt eſtate.

Deliverance of greateſt coſt.

LAſtly, this miniſters matter and occaſion of great praiſe and thanksgiving to all them whom Chriſt hath delivered out of their corrupt and carnall eſtate, and tranſlated into the ſtate of grace and holineſſe. *Of all deliverances deliverance from ſinne is the greateſt, the ſweeteſt, the choiſeſt*: A deliverance of the *greateſt coſt*, other deliverances are wrought by the power of God, this is a deliverance wrought not onely by the power of God, but alſo by the *bloud* of God, by the bloud of Chriſt, who is God and Man in one perſon. *Feed* (ſaith Saint *Paul* to the Biſhops, the Miniſters of *Epheſus*) *the Church of God which he hath purchaſed with his owne* [z] *bloud.* [a] *Give thanks* (ſaith the Apoſtle) unto the Father which hath made us meet to be partakers of the inheritance of the Saints in light, who hath *delivered* us from the power of darknes, and *tranſlated* us into the Kingdom of his deare Son, in whom we have redemption *through his bloud*; the deliverance of *Iſrael* out of the bondage of *Egypt*, and the captivity of *Babylon*, the deliverance of *Ieremy* out of the dungeon, of *Peter* out of *Herods* priſon, of *Ionah* out of the belly of the Whale, or the three children out of the fiery furnace, or whatſoever deliverance elſe you can mention, coſt not God ſo much as the deliverance of man from ſinne; for this God gave his owne, his onely-Sonne. This is a deliverance which argues *more of Gods love* to man then all the deliverances which God hath wrought beſides for man; Therefore of this the *Evangeliſt* ſaith, God *ſo* [c] *loved* the world that he gave his only begotten Sonne; And Chriſt (ſaith Saint *Paul*) *loved* the Church, and *gave himſelfe* for it. This is a deliverance from *greater evils* then all other deliverances; a deliverance from *Satan*, the worſt of all Tyrants; a deliverance from *Hell*, of all priſons

z Acts 20.28.
a Col. 1.12.
b Rom 8 32.
a Of choiſeſt Love.
c John 3.16.

From greateſt evils.

sons the most loathsome, of all places of torment the most painefull; a deliverance from *sinne*, of all fetters the strongest, of all burthens the heaviest, of all spots the fowlest, and of all diseases the most mortall and dangerous; a deliverance from the *curse of the Law*, of all condemning sentences the most terrible, and full of soul-anguish; a deliverance from *death*, of all the Kings of terrour the most dreadfull, all other deliverances are but slender shadowes and representations of this deliverance: This is a deliverance restoring man to *greater felicity* then all the deliverances beside which God ever wrought for man; a deliverance by which man is made a *living member* in Christs body, a *loyall Subiect* in Christs Kingdome, a spirituall *Free-man* of the new *Ierusalem*, a *childe* of God by Adoption, the *Spouse* of Christ by holy wedlocke, a glorious *Conquerour* over all the enemies of his salvation, and an *heire* to a heavenly and incorruptible Kingdome. Mans deliverance out of the estate of corruption comprehends matter and cause of all joy and thanksgiving. Looke therefore every gracious and sanctified soule upon this blessed worke of Gods power, love and mercy, and say with the Psalmist, *Blesse the Lord, O my* [d] *soule, and all that is within me blesse his holy Name: Blesse the Lord, O my soule, and forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindnesse and tender mercies.* The woman of *Shunem* receiving her dead sonne restored unto life, *fell downe* [e] at the Prophets feet, and *bowed her selfe* unto the ground. Thus receiving thy soule that was dead in sinne, restored to the life of grace, fall thou downe at the feet of Christ, adore and worship him, laude and magnifie him, prostitute thy selfe and all that is thine by way of gratitude under him. The blinde man whose eyes Christ opened, *beleeved and* [f] *worshipped him*: Christ having opened the eyes of thy understanding to know *the hope of thy* [g] *calling, the riches of Christs inheritance, and the exceeding greatnesse of his power towards thy soule*; beleeve thou in Christ, embrace him, cast thy selfe on him, have thy whole dependance upon him, and *worship him*, by an honourable apprehension of his perfections,

To greatest happinesse.

d Psal. 103. 1, 2.

e 1 King. 4. 37.

f John 9. 38.

g Eph. 1. 19.

ons, a sincere and fervent love unto his person, a humble submission to his precepts, and thankfull celebration of his great and glorious Name for all his mercies: The *lame* [b] *mans feet and ankle bones receiving strength, he leaped up, stood and walked, and entred into the Temple, walking, leaping, and praising God.* Christ having healed thy affections, having strengthened thee with all spirituall might, rise up from the earth, walke in the wayes of holinesse, enter into the Temple, attend Christ in his Ordinances, let thy soule rejoyce in Christ, and praise him for thy spirituall abilities. *Naaman* being cleansed from his leprosie, returned unto the Prophet, and intreated him to take a *blessing from* [i] *him.* Christ having cleansed thee from the leprosie of thy sinne, returne to Christ, and render to him the blessing of spirituall and hearty thanksgiving. The woman in the Gospell who had a spirit of infirmity bowing her downe, being made straight, [k] *glorified God* Christ having raised and rectified thy heart, which was altogether bowed downe to the world, and the things here below; Christ having inabled thee to looke up, to seeke the things which are above, to mind God, to love his truth, to hunger and thirst after the gifts and graces of his Spirit, *glorifie Christ* for this his gracious worke: The *Israelites* seeing the *Egyptians* drowned, and themselves delivered from their servitude, *sang and triumphed*; Man seeing his sinnes drowned in the teares of godly sorrow, and buried in the grave of Christ, his soule set free by Christ from the servitude of Satan, the world, and his owne corruption, should *sing and triumph in Christ*, and say, the Lord hath triumphed gloriously, the *horse and the rider*, Satan and my corruption hath he throwne downe together: The Lord having of barren made *Hanna* fruitfull, she said, *my heart rejoyceth in the* [m] *Lord, my horne is exalted in the Lord, my mouth is enlarged over mine enemies, because I rejoyce in thy salvation*; Christ having opened our hearts, and of barren made our soules fruitfull in all heavenly graces, our hearts should rejoyce in Christ, our mouthes should be enlarged with his praises, and our soules should rejoyce in that salvation which Christ hath brought unto us. Man hath not greater cause of thanksgiving for any thing,

b Acts 3.8.

i 2 King. 5. 15

k Luk. 13.13.

l Exod. 15. 1.

m 1 Sam. 2. 1.

thing, then for his Sanctification, this worke of Christ makes him a *living man*, puts such a life into him, that the second death shall never have power over him: This makes him an *honourable* man, one of the royall seed, a King and Priest to God: This makes him a *beautifull* and comely man, as the Lilly among the thornes, as the Sunne, Moone, and Morning among the clouds: This makes him a *victorious* man, a superabundant conquerour over all temptations and afflictions: This makes him a *rich* man, the least mite of this grace is better then all the abundance of the earth, as the [n] *gleanings of Ephraim* were better then the vintage of *Abiezer*: This makes him a *joyfull* man, regeneration is the matter and ground of the soules fullest, surest, and sweetest rejoycing. *The Kingdome of God*, the worke of grace, the [o] spirituall reigne of Christ in the heart, is *righteousnesse, peace, and joy in the Holy-Ghost*; Therfore praise Christ for this above all his favours, as *Theodosius* gave God greater thanks that he had made him a *member* of the Church, then *head* of the Empire; warme thy heart therefore with the frequent and serious thoughts of this worke of Christ, and praise him for this, as for the brightest Starre shining in the Firmament of thy soule, as for the most rich and orient pearle in the storehouse of thy heart, as for the most beautifull and comely flower adorning the garden of thy inner-man. O praise him for this, as for the sweetest freedome, the noblest crowne, the choisest workmanship, and livelyest evidence of his love communicable to the soule of man. As this is the best, and most soule-reviving influence of Christ into the heart of man: so for this pursue, and follow Christ Jesus with free and frequent, cordiall and joyous, gracious and everlasting praises? for without this we are strangers to Christ, to the number of his faithfull servants, to all the Prerogatives and priviledges which God ministers to his children, even aliens to the common-wealth of *Israel*.

[n] Iudg 8.2.

[o] Rom 14. 17.

CHAP.

Chap. VIII.

Shewing how all Gods people are but one.

The second *Alienation*, expressing the misery of men in their corrupt and carnall estate, an Alienation from the *Common-wealth of Israel*. Israel were once the peculiar people of God, set apart by a holy Covenant unto God to be his people above all the people of the earth, from the common-wealth of these *Israelites*, the *Gentiles* before the comming of Christ were strangers, and before their calling and conversion by the ministery of the Gospell, they were wholly excluded from the Privledges and Prerogatives belonging to the Israelitish people, as being strangers unto their common-wealth. And the Apostle expresseth their misery and dishonourable estate, by a Metaphor taken, *à iure Civitatis*, from the Rights and Priviledges belonging to a City, being no Citizens, no members of this spirituall common-wealth, they were excluded from the Lawes, Immunities, Freedomes, and Priviledges belonging to the same.

In the words we may observe,

1. The *Title* given to the Church and people of God, a Common-wealth.

2. The *Exemption* of all prophane men from this Common-wealth, called Aliens to the Common-wealth of *Israel*.

1. Of the Title, which is not proper but metaphoricall, and it may teach us,

Doct. *That Gods faithfull people are a Spirituall and mysticall Common-wealth.* As they are termed a *body* consisting of many members of which Christ is the head; a *house* consisting of many lively stones, whereof Christ is the head corner stone; an *Orchard* composed of many Trees, of which Christ is the planter: so they are also a spirituall, a mysticall *Common-wealth*, wherof Christ is the supreame Governour: And Christs Church and faithfull people are a spirituall Common-wealth.

1. In

1. In respect of *multitude*. A Common-wealth consisteth of many persons, the Church of Christ of many beleevers, as a body of many members, a house of many stones, an orchard of many trees, a flocke of many sheep, and an army of many souldiers; though they be but few, a small number, comparatively in respect of the prophane multitude, like *Gideons* three hundred men to the Midianitish Hoast, A *little flocke*, a *few*, a *remnant*, *one of a City*, *and two of a Tribe*, as the Scripture speaketh; yet considered simply, and in themselves they are many. One hundred forty and foure thousand were [p] sealed, *Rev.*7.4. And the Prophet foretold of the conversion of the [q] *abundance of the Sea*, and of the comming of *the forces* of the *Gentiles* to the Church of Christ.

p Rev.7.4.
q Isa.60.

2. In respect of *Submission and Obligation* to one Law. The people of a Common-wealth, though they be many, yet they are all guided by one Law. Thus the Church of Christ, though they be many, and dispersed farre abroad upon the face of the earth, yet they are all subject to, and guided by one divine and sacred Law; *They walke all* (as the Apostle saith) *by one Rule*: All *Israel* were guided by one fiery pillar in their journeyes; All the nations of the earth have one and the same Sun, ministring light unto them, to guide them in their severall goings: The beleevers of all Nations have one and the same word of God, to be the *light of their feet*, *and the lanterne of their paths*. Christ prescribes one Law to all his Subjects, one rule of beleeving, obeying and adoring him.

[r] Phil.3.

3. In respect of *Subiection* under one Governour. In a Common-wealth there is one chiefe Ruler; in the Church, Christ is the supreame Governour: He is the Head of this body, the King of this Common-wealth. As the body hath but one Head, and the common-wealth but one King: so the Church but one spirituall Head, but one divine and heavenly King, which is Christ; therefore stiled the [s] *head over all things unto the Church*, and a King set upon the holy hill of *Syon*: The Church is the Spouse, and Christ the Bridegroome; the Church the flocke, and Christ the chiefe shepheard; the Church the ship, and Christ the Pilate; the Church

[s] Ephes.1.22. Psal.2.6.

the family, and Christ the Master of the house, stiled by Saint *James*, *one Law-giver*, and we by voice from Heaven are commanded to *heare him*.

Iam. 4. 12.

4. In respect of *mutuall and common interest* in all spirituall good things. All the members in a common-wealth have interest in the common priviledge and liberties belonging to that common-wealth. All the living members of the Church of Christ, have claime and title to all the good things of Christ; they are all *sonnes* of God, they are all the Lords *free men*, they are all *Citizens* of the new *Jerusalem*, they are all *members* of the same mysticall body, they are all *heires* to the same inheritance, and partakers of the same promises and benefits by Christ; *All is theirs*, whether *Paul*, or *Apollos*, or *Cephas*, or the world, or life, or death, all is theirs, and they are Christs. The Sun is alike open and obvious to the eye of the poore, and of the rich. Christ the Sun of Righteousnesse is alike open and free in the communication of himselfe to the soule of the poore, and rich beleeving Christian; yet this *parity* of beleevers *participation* of Christ, takes not away the *imparity* of *dominion and subiection* between themselves. He that is inferiour in *sanctification*, may be superiour in externall estate and *iurisdiction*: For as there are various degrees of state in a common-wealth, so there are in the Church of Christ on earth.

5. In respect of *Constitution* and composition. A common-wealth, as *Aristotle* observes, consisteth not of a Physitian and a Physitian, nor of a countrey man, and a countrey man; but of a Physitian and a countrey man: so the Church of Christ consists not of a Pastor, and a Pastor, nor of a hearer, and a hearer; but of a teacher and a hearer, they are neither all teachers, nor all hearers, but some Pastors, and some Disciples, some teachers and some learners; as in an army some are souldiers, and some are Captaines; in a family, some are nurses, and some are sucking babes; some therefore in the Church are commanded to teach, and some are enjoyned to learne.

Ex medico & medico, ex rustico & rustico; felex medico & rustico.

6. In respect of *separation and distinction*. A common-wealth is separated and distinguished from other Lands, by

Laves.

Lawes, language, habit, priviledges, &c. The Church of Christ is separate and destinguished from all the residue of the world; they are *called out of the World, they are a royall Priesthood, a chosen generation, a peculiar people, called out of darknesse into a marvellous light. They are a holy people unto the Lord their God, the Lord their God hath taken them to be a speciall people unto himselfe, above all the people that are upon the face of the earth*: And they are distinguished from all other people by their *Originall*, they are borne of God; by their *Countrey*, they are Citizens of the new *Jerusalem*; by their *language*, they speake the language of *Canaan*, God hath returned to them a *pure language*: By their *habit*, they put on *righteousnesse* as a garment, their adorning is not the putting on of gold, or plaiting of the haire, but the *adorning of the hidden man of the heart*: To be glorious *within* is their choise, and speciall ornament; they are distinguished from others as the *living* from the dead, as the *vine* from the thorne, as the *lambe* from the wolfe, as *light* from darknesse: God is their God, and they are his children, and they have priviledges which no other people have besides them. 1 Pet. 2 9. Deut. 7.

7. In respect of *unity*. A common-wealth consisting of many particular persons, makes but one politicke body. All true beleevers are but one mysticall body in Christ; therefore the Church is called *One*. My beloved (saith Christ) is one, and there is *one body*, and *one spirit* (saith the Apostle) *one Calling, one Lord, one Faith, one Baptisme, one God and Father of us all*. The Church is of one Lord, by one Baptisme, into one mysticall body, under one head, ruled by one spirit, bound with one bond of hope and love, professing one faith, and called with one Calling, to one heavenly Kingdome, built upon the foundation of one Doctrine. As one soule doth quicken the many members of the body: so the Spirit doth animate and enliven the whole Church. As in one Pomegranate there are many kernels within one rinde: so doth one Church containe innumerable people, through the unity of faith; having one *Father* regenerating them, one *spirit* enlivening them, one *light* guiding them, one *spirituall food* nourishing them, one *Law* binding them, and one *Head*

ruling them, they are most sweetly and entirely one among themselves.

Chap. IX.

Perswading Subiection under one Head, Submission to one Law, and unity between our selves.

THe Church and faithfull people of Christ must learne from hence, Subjection under one Head, Submission under one Law, and unity between themselves.

1. *Subiection under one Head, Christ.* To Christ is all power given both in Heaven and in Earth, and to him must all be
a Ps. 72. 8, 11. Subject. His dominion is *from* [a] *sea to sea, and from the river to the ends of the earth, all Kings must fall downe before him, and all Nations must serve him.* To him the Church must be subject *spiritually*, their obedience must arise from a principle of
w Iohn 4. 24. grace, they must worship him *in* [w] *spirit and in truth*: To him they must be subject *heartily*, not in shew but in truth, obeying from the
x Rom. 6. 17. [x] *heart root* that forme of Doctrine which Christ hath delivered to them: To him they must be subject *voluntarily* without compulsion, they must be a *willing*
y Psal. 110. 3. [y] *people*, his Law must be in their hearts, and they must delight to doe his will: To him they must subject themselves *universally*, in respect of the *rule*, they must have respect unto all the Commandements, as *Noah* in building the Arke had an eye to the whole patterne which was set before him; and in respect of the *whole man*, all the faculties of the soule, and all the members of the body must be obedient to him, as the Sun, Moone, and eleven Starres did obeysance to *Joseph* in his vision: Christ must be glorified both in our body, and in our spirit: To Christ
z Ps. 119. 112. we must be *constantly* subject, our hearts must be [z] *inclined to performe his statutes alway even unto the end.* Christ is the Head, and we the members; Christ is the shepheard, and we the flocke;

flocke; Chriſt is the husband, and we the Spouſe; and as all the members are fully ſubject to the head, the flocke readily follows the voice of the ſhepheard, and the Spouſe is lovingly ſubject to the Bridegroome: ſo muſt we be fully, freely and lovingly obedient unto Chriſt.

2. This teacheth *Submiſſion unto one Law.* The Church is one myſticall common-wealth, and muſt be ſubject unto one Law of Chriſt. All that builded the Arke built by one patterne. The whole Church of Chriſt hath one patterne, according to which they muſt build their faith and their love, even the whole Fabricke of their worſhip and ſervice. The ſhip hath one compaſſe by which it roweth, and one Pilate by which it is guided: The Church is the ſhip, the Word the Compaſſe, and Chriſt the Pilate; by Chriſt and his Word muſt the whole Church of God be ordered and ruled. The Word of God is a *ſure Word*, to which we muſt give heed, as to a light that ſhineth in a darke place. The Law of the Lord is *perfect*, it needs no addition, as the Sun needs not the help of any candle to increaſe his light in ſhining on them that travell. The Scriptures are a compleate and perfect Schoole, *profitable for Doctrine, for reproofe, for correction, for inſtruction in righteouſneſſe, that the man of God may be perfect, throughly furniſhed unto all good works.* God gave *Moſes* a perfect patterne for the building of the Tabernacle without addition or dimunution. Gods word is a perfect patterne, compriſing the whole frame of mans converſation: It is Gods prerogative to preſcribe, and mans duty to conforme. *Ye ſhall not adde unto the word which I command you* (ſaith the Lord) *neither ſhall you diminiſh ought from it, that you may keep the Commandements of the Lord your God which I command.* All other Doctrines are *darkneſſe*, and not light, they cannot guide us, they are *falſe plants*, of mans, and not of Gods planting, they beare no good fruit to feed us, and God the great Husbandman of the vineyard will plucke them up; they are *ſand*, he that builds upon them ſinks; they corrupt and *adulterate* the Doctrine and Religion of Chriſt, as the tares the wheate, as the evill herbe the Prophets pot. Mans ſervice is no ſervice of Chriſt if it receive not it's rule from Chriſt; in vaine, ſaith

Christ, doe ye worship me, teaching for Doctrines the *commandements of men.* He that mingles humane devices with his religious duties, makes it a humane, and no divine service: As the Elements once mingled in a compound body doe lose their proper formes: so Religions mingled with humane traditions, and made compounding parts of a mixed worship and service, doe lose their formes, and cease to be religious in Gods account. As silver mingled with brasse doth lose the nature, and name of silver, and current coyne, and will not passe with men, the touchstone discovers it, and the skilfull Goldsmith rejects it: Thus the worship of God mixed with the dresse of mans invention, loseth both the name and nature of true worship. The word discovers it to be counterfeit, and God doth not regard it, nor the performers of it: Of such therefore the Prophet saith, *reprobate silver shall men call them, because the Lord hath reiected them.* This *alienates* from Christ, it divides the heart, and places the feare, trust, love, and joy of the soule upon some forraine thing, some Idoll of mans devising. A woman that embraceth a stranger with her husband in her bosome, and mingles strangers with her husband, is no more a chaste, and loving wife, her heart is divided, and she is become an adultéresse. The mingling of forraine inventions with Christs precepts in his services, is in Gods interpretation, spirituall fornication, their hearts are gone from Christ their husband, they are taken up with strange lovers. To this purpose is that of the Prophet *Esay, the faithfull City is become an* [a] *harlot*; and what other but this was *Judah's* whoredome for which the Lord upbraideth her by the Prophet, saying, *thou hast played the harlot with many Lovers*, thou hast embraced many forreigne doctrines, thou hast adulterated my worship with many novell and strange inventions, these have drawne thy love from me, and my truth, and thou hast committed adultery with them. When humane devices are made ingredients and compounding parts of Gods service, they are in Gods account very shamefull pollutions; and doubtlesse, he that in Gods worship is an admirer of humane inventions, is no lover of the Lord Jesus: Oile will not mixe it selfe with water, nor iron with clay,

[a] Isa. 1. 21.

no

no more will true Religion be mixed with that which is corrupt; the Arke and *Dagon* cannot ſtand together; Religion is not like lead, you cannot bow it, but like glaſſe, breake it you may, bow it you cannot, mingle it, and you deſtroy it, it is no more Religion but ſuperſtition, as ſilver mixt with droſſe is no more accounted ſilver but droſſe, though it hath ſome ſilver in it: Beſides, it is treaſon in a common-wealth, for any man to mingle the Lawes of a forraine Prince with the Lawes of his owne Prince, no King will endure it; and what is this but ſpirituall treaſon againſt Chriſt, to mingle humane devices, and forraine traditions with Chriſts precepts, the Lord will never endure it; therefore marke what Chriſt ſaith, *If any man ſhall adde unto theſe things, God ſhall adde unto him the plagues that are written in this booke*; Therefore as we are a ſpirituall common-wealth, ſo let us obſerve the Lawes of Chriſt the ſpirituall King of this Kingdome. *Let us walke according to his rule, and peace ſhall be upon us as upon the Iſrael of God.*

3. This alſo teacheth the Church and children of God *unity* between themſelves. A common-wealth muſt be at unity, as one body, they muſt joyne as one man: Thus the Church, the ſpirituall common-wealth of Chriſt muſt be as a City that is compact together, that is at [b] *unity* within it ſelfe: Firſt, they muſt be at unity in judgement, of [c] *one mind*, as Saint *Paul* ſpeaks, in all fundamentall and neceſſary truths; as they have one word informing and inſtructing them, one Spirit of God enlightening them: ſo they muſt be of one mind, of one judgement and underſtanding in things belonging to ſalvation, having (as Saint *John* ſaith) *the ſame anointing*, teaching them all things; the ſame Spirit, though not all in the ſame meaſure, enlightening them to judge and to diſcerne aright of the mind and will of God: Unity in judgement is very effectuall to breed unity in affection; diſcord and difference in the apprehenſion of the truths of Chriſt propoſed in the Goſpell, doth ordinarily make an unhappy breach in mens affections; therefore let us all ſtrive for one and the ſame cleare and through underſtanding of Gods revealed will, as Schollers learning one leſſon, by one and the

[b] Pſal 122.3.
[c] Phil. 2.2.
1 Vnity in judgement.

same rule, *Let us as many* (saith *Paul*) *as be perfect*, as have a true and cleare knowledge of God in Christ, *be thus minded, and if in any thing ye be otherwise minded, God shall reveale even this unto you.* God by degrees so enlightens his children, that he makes them at length men of the same understanding in things profitable to their salvation

2. Vnity in Affection
Volumus & nos pacem, & non solum volumus, verum etiã rogamus; sed pacem Christi, pacem veram, pacem sine inimicitijs, pacem in qua non sit bellum involutum pacem quæ non adversarios subijciat, sed inimicos jũgat. Hieron.

2. Labour for *unity in affection*, let the sacred fire of Christian and mutuall love be alwayes burning upon the altar of your hearts. *See* (saith Saint *Peter*) *that ye love one another With a pure heart fervently.* This is an ointment of a sweet savour in the nostrils of God and men, like the ointment which the woman powred on our Saviour, that made the whole house where she was to cast a sweet smell; Love makes both the persons and services of Gods servants very sweet and odoriferous. This argues Gods gracious inhabitation in us, regeneration of us, and holy workmanship upon us; for God is *love, and he that loveth, dwelleth in God, and God in him.* This is the character and cognizance of our being Christs Disciples. By this shall *all men know* (saith Christ) *that ye are my Disciples, if ye love one another*, and as the heate of the body is a Symptome of life in the body; and as the light of the Sun assures us of the rising of the Sun: so this light and heate of love gives cleare and comfortable evidence of our spirituall quickning and interest in the first resurrection. *By this* (saith the Apostle) *we know that we are passed from death to life, because we love the brethren.* As therefore our spirituall commonwealth is a common-wealth of peace, our Prince a Prince of peace, our Law of faith and love, a Law of peace, our Calling a Calling of peace, and all our fellow Subjects the Subjects of peace, Let us love each other, and *be at peace amongst our selves.*

d 1 Iohn 4.16 Iohn 15.35.

1 Iohn 3.14.

e 1 Thes. 5.

3. Vnity in Religion.
Vna via & veritas ad vitam Christus.

3. Labour for *unity in Religion.* As the whole commonwealth obey the King by one Law: so let us worship and serve Christ by *one Rule*, the word of God; let us all walke by *one Light*, the doctrine of the Prophets and Apostles; let us all *build* upon one rocke, Jesus Christ; other foundation then this can no man lay; Let us all *hearken to the voice of one shepheard*, Jesus Christ, speaking to us in his word; Let us all *feed in one*

pasture

paſture, the Ordinances of God; Let us all be *cloathed with one royall roabe* of Chriſt his Righteouſneſſe, for the juſtification of our ſoules; Let us all *invocate and call on one God in the name of one Mediator*, Jeſus Chriſt; Let us all worſhip God after *one manner*, in truth and ſincerity, according to Chriſts owne preſcription, not having our minds corrupted, and hearts adulterated, and alienated from [f] *the ſimplicity that is in Chriſt*, by carnall doctrines, and humane obſervations; Let us receive all our *direction* from Chriſt, as the traveller receiveth all his light from the Sun; Let us yeeld all our *Subiection* unto Chriſt, as the ſouldiers were fully ſubject unto the Centurion; Let us have our full and ſole *dependance* upon Chriſt, as the houſe in the Parable was wholly built upon the rocke; Let us ſeeke for all *perfection* in Chriſt, as the people in the famine came all to *Joſeph* to ſupply their wants; and let us referre *all our ſervices* to the honour and glory of Chriſt, and ſo ſhall we give teſtimony of our happy union in Chriſts Religion.

[f] 2 Cor. 11. 3.

4. Strive for *unity in oppoſing ſinne and Satans Kingdome*. A common-wealth is united againſt a publike and common adverſary; Satan and ſinne are the common adverſaries of our ſoules, againſt theſe let us unite our forces, by mutuall watchfulneſſe one over another, fervent prayer each for other, and by the miniſtration of holy inſtruction, gracious admonition, and Chriſtian encouragement one towards another, conſidering one another, and provoking one another, according to the Apoſtles rule, to love and to good works. The children of *Iſrael* aroſe as one man, and went up againſt *Gibeah*. The Lords people ſhould ariſe as one man againſt the powers of ungodlineſſe, to ſuppreſſe the Kingdome and works of the Prince of darkneſſe. *Joab* and *Abiſhai* made a Covenant to help one another againſt the *Syrians*, and the children of *Ammon*: thus ſhould Gods children covenant together, and help each other againſt their corruptions, and temptations, every man endeavouring the welfare of another mans ſoule, as his owne. Were the ſoules of Gods children thus happily and graciouſly united, they would undoubtedly prove a flouriſhing common-wealth, a glorious people,

4 Vnity in oppoſing Sin.

ple, and a great honour to Christ, who reignes as King over them.

Chap. X.

Pressing the seeking of the welfare of Christs Church.

Pressing to seeke the welfare of the Church with the grounds thereof.

4. THis likewise presseth on us the ministration of our best help and assistance to the Church of Christ. The members of a common-wealth endeavour the welfare and safety of the common-wealth, they preferre it above their owne private good: The members of Christs spirituall common-wealth should doe the like for Christs Church; It is the Lords injunction, *pray for the peace of Jerusalem*, be instant with God for the prosperity, safety, increase, and flourishing estate of his Church. What though God watch over it, and have promised protection to it; yet thou must also pray for, and labour the prosperity thereof, otherwise how canst thou rejoyce in the welfare of the same. To this duty the very relation between us and the Church should leade us; the Church is the body whereof we are members, doe not all the members in the body naturall labour the welfare of the whole? How can the members of the mysticall body of Christ doe lesse, unlesse they will prove themselves unnaturall. Our Sympathy with the Churches afflictions should perswade us to this, we must apprehend the calamity which resteth upon the Church, as resting upon our owne persons: *If one member* (saith Saint *Paul*) *doe suffer, all the members suffer with it.* A dead member indeed hath no sympathy with the rest; but the living member hath a fellow-feeling, a quicke and exquisite sence within, when any of the members are pained or hazarded. *Who is weake* (saith *Paul*) *and I am not weake, who is offended, and I burne not.* The blessing which is attendant on our endeavouring the welfare of the Church, is an Argument of great force to move us to this worke; hereof the Lord saith, *they shall prosper that love thee*: They that

that love thee, they that are carefull for thee, ſolicitous and ſtudious to maintaine ſoundneſſe of Doctrine and purity of divine worſhip in thee; they that humble themſelves in thy behalf, when troubles are upon thee; they that put themſelves forth to the utmoſt, to relieve thee in thy wants, to comfort thee in thy ſorrowes, to aſſiſt thee againſt thy oppoſers; they *ſhall proſper*, it ſhall be well with them, they ſhall not goe without a bleſſing, their worke and labour of Love ſhall not be forgotten. Beſides, our welfare is very much dependant upon the welfare of the whole Church of Chriſt: The welfare of every member in a common-wealth, and in a body naturall, is deeply intereſted in the proſperity and good ſucceſſe of the whole. Thus the proſperity or fall of the Church in generall, is our fall or proſperity in particular. The ſtrengthening of ſome part of a building is a ſtrengthening and a beautifying of the whole building; the fall of any part is a weakning, a diſgrace, a prejudice to the whole; and thus it is in this caſe, *We live* (ſaith *Paul*) *if ye ſtand faſt in the faith*, if ye abide in Chriſt, thrive in grace, and make a gracious progreſſe in the wayes of life, then we live, then we rejoyce, and are full of comfort, then our hearts are much ſtrengthened in the Lord. Our Subjection to changes, miſeries, and troubles, ſhould very much quicken us to the preſent commiſeration of the reſt of Chriſts afflicted members, the Lord may make us drinke of the ſame cup, as in the propheeye of *Jeremy* the Lord cauſed the cup of his wrath to goe round, *he made all the Nations to drink thereof*, and if we have no compaſſion on others now, who ſhall have compaſſion upon us then, if we withdraw our helping hand from others, who ſhall reach forth the hand of aſſiſtance unto us; for God doth ſo order it in the courſe of his providence, that look *what meaſure we meet to others* in their diſtreſſe, *the ſame ſhall men meaſure againe to us* in our neceſſity. Beſides, this is a work very acceptable to God, and very profitable to the Church of God; doubtleſſe it pleaſed *David* well when *Joab* ſought to bring home *Abſolon* to him, and when *Abner* undertooke to bring about all *Iſrael*. Thus when we endeavour to reconcile God and his Church, to bring men about to God, by our prayers, exhortations, and

1 Theſ. 3. 8.

and their repentance, is a worke very pleasing unto God; and herein we prove instruments of the greatest honour, gaine, and comfort to our fellow brethren. O therefore! as we are all one common-wealth, let us labour the good of this our common-wealth, Let Magistrates and Ministers be to the Church like the fiery pillar to *Israel*, a light, and a defence; Let Ministers like Bees make the honey, compose sweet and wholesome Doctrine, gathered from the flowers growing in the garden of the sacred Scriptures, and so frame it that it may be sweeter then the honey or the honey-combe unto the palate of the Church; and let Magistrates like hives preserve this honey of wholsome Doctrine, that nothing doe adulterate it; Let Ministers by the *executive power* of the Word and Sacraments, and Magistrates by their *directive and coactive power* demeane themselves to the great behoofe and benefit of Gods Church; and as *Moses* and *Aaron* brought *Israel* out of *Egypt*, so let both Magistrate and Minister labour the spirituall and corporall freedome of the Lords people: And as every member, joynt and sinew in the body naturall, performes his office for the good of the whole: so let Christs members from the highest to the lowest, according to their severall places, stations and abilities, promote the welfare of Christs Church and servants.

Chap. XI.

Treating of Carnall mans Alienation from Christs Church.

The second thing is the *Exemption* of all prophane men from this common-wealth, from the Church of Christ, and all the spirituall prerogatives and priviledges belonging thereunto. The *Gentiles* before the comming of Christ were altogether aliens hereunto, having no place at all in this common-wealth: Prophane men since the comming of Christ, though they be in this common-wealth, living within

in the pale of the visible Church, as the uncleane beasts within the Arke; yet they are also aliens to this common-wealth, aliens to that holy and effectuall *vocation* wherewith this common-wealth is called, aliens to the heavenly and saving *power* of that Word and Spirit, by which this common-wealth is ruled and guided, aliens to that sweet and gracious *Communion* which the members of this common-wealth have with Christ by faith, and among themselves by love; and this is one great misery of all corrupt and carnall men, being without Christ, they are also aliens to the common-wealth of his *Israel*; as he that is an alien to the King, is an alien to that common-wealth which is under the King. Whence observe, That,

All prophane and carnall persons are aliens to the true Church of Christ and all the spirituall priviledges thereof. The Lepers under the Law were excluded the camp, separated from the society of cleane persons, shewing the effect of the Law in sinners, which driveth them from the communion of God and his people, till by repentance and faith they come unto Christ; and also figuring the putting and excluding of all uncleane sinners, from the Church of Christ, and the priviledges thereof, according to the charge of the Apostle, *put away* [g] *from among your selves that wicked person.* *Adam* eating the forbidden fruit was debarr'd from the Tree of Life, and shut out of the Garden of *Eden*: The posterity of *Adam* feeding upon the forbidden fruit of sinne, making a trade and practise of sinne, are excluded from Christ, the true Tree of Life, and shut out of the Church of Christ, the *inclosed Garden* of which Christ is the Keeper and dresser. Hence prophane men living within the pale of the Church, are likened to [h] *chaffe mingled* among the wheate in the floore, which though it be among the wheate, yet it is not of the wheate: To a man at the wedding feast, *without a* [i] *wedding garment*, who though he was among the guests, yet he was not of the number of the true and welcome guests, and therefore was cast out, as having of right no place there; and to *thornes and bryars*, which though they sometime grow within the Orchard, yet are not Trees of the Orchard, not planted, watered, and manured by

Doct.

g 1 Cor. 5. 13

h Mat. 3. 12.

i Mat. 22. 12.

by the Keeper of the Orchard, as other Trees are. And for this the Church is ſtiled a [k] *Garden incloſed*, in reſpect of Gods protection, and preſervation of her, in reſpect of her ſeparation from them that are prophane and carnall, by grace and holy calling, and for the Churches care and vigilancy, tha no enemies invade her, that no uncleane thing, or vitious perſons pollute and defile her. And for this cauſe the Church is tearmed a *chaſte virgin*, for her internall and externall purity, for her holy chaſtity, for her fidelity and fervent love to her husband Chriſt, for her alienation from the world, from all idolatry and falſe worſhip, and for her ſeparation and diſtinction from all that pollute and defile themſelves with Idols, the world, or any carnall luſts. And the Church is charged to preſerve and keep her ſelfe from all intimate and familiar communion with them that are openly ſcandalous and uncleane. *I have* [m] *written unto you* (ſaith Saint *Paul*) *not to keep company, If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with ſuch a one, no not to eat*, not familiarly and friendly to converſe: He forbids not the exerciſe of the neceſſary offices of humanity and charity towards them, but the having of intimate communion with them. *And if any man* (ſaith the Apoſtle to the *Theſſalonians*) *obey not our Word by this Epiſtle*, but be rebellious and obſtinate againſt the holy and wholſome Doctrine delivered, [n] *note that man and have no company with him*: Whereby we ſee, that the Lord denyes them that are obſtinate and carnall, communion with ſuch as are truly holy and ſpirituall; there can be no ſweet and ſeemly fellowſhip between common harlots and chaſte virgins. *What* [o] *fellowſhip* (ſaith *Paul*) *hath righteouſneſſe with unrighteouſneſſe?* and what communion hath light with darkneſſe? Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and I will be a Father unto you, and ye ſhall be my ſonnes and daughters: Carnall men are not ſpirituall *brethren* to them that are Gods children, they are not *begotten* of the ſame heavenly parent, they are not *united* to the ſame ſpirituall head, they are not *endowed* with the ſame gracious qualities, and therefore are aliens to Gods ſonnes and

k Cant. 4. 12.

l 2 Cor. 11. 2.

m 1 Cor. 5. 11.

n 2 Theſ. 3. 14.

o 2 Cor. 6. 14.

and daughters. And [p] *without* (saith *Christ*) *are doggs and sorcerers, and whoremongers and murtherers and idolaters and whosoever loveth and maketh a lye:* these are without, without the number of Gods holy and sanctified Church and people, without the *Prerogatives* granted to Gods gracious children, without the company of the Citizens of the new Jerusalem here, and without glory and happinesse hereafter; and of such S. *John* saith expresly, however they have a place within the Church, yet they are not of the Church, *They went* [q] *out from us, but they were not of us, for if they had beene of us, they would no doubt have continued with us, but they went out that they might be made manifest that they were not all of us.*

[p] Rev. 22. 15.

[q] 1 Ioh. 2 29.

Chap. XII.

Laying downe the grounds of carnall mans alienation from the true Church of Christ.

The alienation of profane men from the true Church of Christ is manifest.

1. By their alienation from the *Head* of the Church; they are strangers to Christ, *they* [r] *hold not the Head* (saith the Apostle) from which all the body by joynts and bands having nourishment ministred, and knit together encreaseth with the encrease of God; they hold not Christ, but are strangers to the [s] *life of Christ*, as withered branches are strangers to the life of the root, Christ doth not live in them; they are strangers to the [t] *knowledge* of Christ, as blind men are strangers to the light of the Sunne, the light shineth in the darknesse, but the darknesse comprehendeth it not, the Gospell is hidden to them; they are strangers to the *dominion* of Christ, he doth not reigne spiritually within them, though they professe they know Christ, yet they be reprobate and [u] *disobedient* to every good worke; they are strangers to the holy and gracious pre-

Grounds of alienation from the Church of Christ.

. The head.

[r] Col. 2. 18.

[s] Eph. 4. 18.

[t] Ioh. 1. 5.

[u] Tit. 1. 16.

w Mat. 23 31.

x 2 Cor. 11. 2.

y Mal. 3.

z Prov. 30. 18.

presence of Christ, Christ doth not dwell in their hearts by Faith, possessing, protecting and beautifying their soules, as a dweller his house; directing and guiding their goings to the haven of peace, as a Pilot his Ship: they are strangers to the *love* of Christ, they are not espoused to him as a x *chast Virgin*; to the *operation* of Christ, he is not unto them as a y *Refiners fire* and Fullers sope purifying them as gold and silver to offer unto the Lord an offering of Righteousnesse; and also to the fullnesse of Christ, he is a sealed well of whose waters their soules drinke not; though they live within the pale of the Church, and come to the ordinances of Christ, yet as *Salomon* spake in another case, *Of the Way* z *of a Ship in the Sea, of an Eagle in the Ayre, and of a Serpent upon a stone*; so may we say of the way of Christ in his ordinances with the soules of carnall men, it leaveth no track behind it, worketh no change, imprints no character of holinesse, they still continue strangers to Christ, and having no communion with the Head, they are farre from fellowship with the Members.

2. Seed of the Church.

a 1 Pet. 1. 23.

b 1 Joh. 3. 9.

2. By their being *destitute of the Seed of the Church*: the Church of Christ is begotten of a holy Seed, the word of God and vertue of the Spirit, a *Begotten* (saith St. *Peter*) *of an immortall Seed*; the Word of God preached, sowne and received into their hearts, becometh the instrument of their regeneration and new-birth; and *Whosoever* (saith S. *John*) *is borne of God doth not commit sinne*, for his b *seed*, that is the vertue of the Holy-Ghost, working faith and holinesse by the word preached, *abides in him*: Now of this seed carnall men are altogether destitute, they are without the seed of the word, they hide it not in their hearts, they let it lye as seed above ground, it takes no root in them, either the stoninesse of their hearts will not admit it, or the thornes of worldly cares choake it: it is as dew upon the Rock, it doth c *not profit* them, it brings forth no saving effect within them, and for the *seed of the Spirit*, they have no principle of grace, or new life within them; their soules are houses empty of all spirituall good; *They*

c Heb. 4. 2. Rom. 7. 18.

are

are [d] *ſenſuall* (ſaith S. *Jude*) corrupt, carnall and earthly in their underſtandings, imaginations, affections and practiſe even in the very whole frame, fabrick and diſpoſition of their ſoules: *Not having the Spirit*, regenerating and quickning them, enlightning and ſanctifying them, having no ſeed, no principle of grace within them, and being deſtitute of the ſeed of the Church, they are undoubtedly ſtrangers to the true Church, they are in the Church, but as [e] *Servants* or Baſtards in a Family, they are not the genuine and proper children of the Church.

[d] Iude v. 19.

[e] Ioh. 8. 35. Heb. 12. 8.

3. By their being aliens to the *condition and quality of the Church of Chriſt*: the Church of Chriſt is qualified with grace, *a choſen* [f] *generation, a royall Prieſthood, a peculiar people, called out of darkeneſſe into a marvellous light*, likened for their ſpirituall ſplendour of ſanctity to the [g] *Lilly* among the thornes, to the [h] *Dove* among the birds, to the [i] *Sun*, Moone and Morning among the lights, to the [k] *Queene* in gold of *Ophir* among women, and to a [l] *Woman cloathed with the Sun, having twelve ſtarrs upon her head, and the Moon under her feet*: The Church being very beautifull and glorious thorough Chriſts communication of his graces to her; the Church receiving of his fullneſſe [m] *grace for grace*, as the child receiveth of the Father limb for limb; but all profane and carnall men are farre from this quality and condition of holineſſe, being likened unto Swine for their uncleanneſſe and wallowing in the mire of ſin, to *Goates* for their breaking over the hedge of Gods commandements, troubleſomeneſſe to others and unſavourines of their converſations; as full of ſin as a Serpent of poyſon, a rotten ſepulcher of dead mens bones, or the Sea of waters, *full of all unrighteouſneſſe*, ſaith S. *Paul*, though they live within the pale of the Church and take upon them a forme of godlineſſe, yet they are but like the Beaſt in the *Revelation*, which had *two hornes like a* [n] *Lambe, but ſpake as a Dragon*; thus theſe men pretend Chriſt, but ſerve Satan.

[f] 1 Pet. 2. 9.

[g] Cant. 2. 2.
[h] Cant. 4. 9.
[i] Cant. 6. 10.
[k] Pſal. 45.
[l] Rev. 12. 1.

[m] Ioh. 1. 16.

Mat. 7.

[n] Rev. 13.

4. By their *Excluſion from the covenant which God hath made with his Church*, to give it life, reconciliation, happi-

4. Excluſion from the Covenant.

neſſe and every good thing by Chriſt; a covenant made with beleevers, and ſuch as feare God, *my* [o] *Covenant*, ſaith the Lord of *Levi*, was with him of life and peace, and I gave them to him for the *feare* wherewith hee feared me and was afraid before my name. Gods Covenant is not promiſcuous to all ſorts of perſons, choſen, reprobates, beleevers and infidels, but to ſuch as are truely gracious, his Covenant is with them that are his friends, and not with his enemies, God ſanctifieth all them whom hee intends ſhall have benefit by his Covenant. *This ſhall be the Covenant that I will make with the houſe of* Iſrael, *after thoſe dayes, ſaith the Lord, I will put my Law in their* [p] *inward parts, and write it in their hearts, and I will be their God, and they ſhall be my people.* Such alone are within the Covenant of God, as are ſanctified by the Spirit of God: The Promiſe indeed is generall, but the condition is ſpeciall, *He that* [q] *beleeveth and is baptized ſhall be ſaved, but he that beleeveth not ſhall be damned*, though he be baptized, *Caleb* made a generall Promiſe to all his Souldiers, whoſoever ſhould ſmite *Kiriath Sephar* and take it ſhould marry his Daughter *Aeſah*, yet *Othniel* tooke it, and hee alone had her to wife: God makes a Promiſe whoſoever beleeveth and repenteth ſhall be ſaved by Chriſt, yet not all, but onely he that beleeves and repents, hee that ſmites *Kiriath Sephar*, that overcomes Satan, himſelfe and the world, hath Chriſt to husband; to him that [r] *overcomes* is given to *eate* of the hidden *Manna*; but to the wicked God ſaith, *What haſt thou to doe to take my Covenant in thy mouth and hateſt to be reformed.* Wicked men therefore being ſtrangers to the Covenant betweene God and his Church, are alſo aliens to the Church.

o Mal 2.5.

p Ier.31.33.

q Mar.16.16. Ioh.3.

r Rev.2.17.

Pſal 50.

5. By their *eſtrangement from the life, light, faith, liberty, wedlocke of the Church with Chriſt, and her gracious receivings from Chriſt.* They are eſtranged, 1. From the *life* of the Church; as the dead are eſtranged from the life of the living, ſo are corrupt and finfull men from the life of Gods Church and children, Gods children are quickned by the Spirit, Chriſt [s] *liveth* in them, as the root in the branches,

Eſtrangement from 1. Life.

s Gal.2.20. Rom.6.4. Rom 14.8. Epheſ.2.

ches, as the head in the members, they walke in newneſſe of life, they live to God and Chriſt; but carnall men are dead in ſinnes, dead whiles they live like the wanton widow, though they profeſſe Chriſt and are reputed the members of Chriſt, yet with the Angell of *Sardis*, they have but only a *name* that they live, they are ſpiritually dead indeed. 1 Tim 5. Rev. 3.1.

2. They are eſtranged from the *light* of the Church, though they have the ſame light of Doctrine ſhining on them, which ſhines on Gods children, as the blind hath the ſame light ſhining on him, that ſhines on ſuch as have their eyes open, yet they ſee nothing of God and Chriſt clearly and comfortably by it, *the* [t] *teſtimony is bound up, and the Law is ſealed among the Diſciples.* Such alone as are taught of God, have the cleare and ſaving knowledge of his will and counſell. The myſtery of godlineſſe is to carnall men like *Sampſons riddle* to the *Philiſtines*, they cannot interpret it without the helpe of Gods Spirit, it is a *ſtrange language* which they underſtand not, a [u] *ſealed booke* which they cannot open; carnall men live in great blindneſſe under plentifull meanes of Knowledge, *They ſtumble at the noon-day as at the mid-night.* 2. Light. t Iſa. 8.16. Judg 14. u Iſa. 29.11.

3. They are eſtranged from the faith of the Church; their Faith like *Jeroboams* arme is withered, they cannot *lay hold upon Chriſt*, they cannot build upon Chriſt, as the *Wiſeman* built his houſe upon the Rocke: Their ſoules are not rooted in Chriſt, as the tree is rooted in the Earth; they doe not cleave to Chriſt, as the heart of the wife cleaveth to the Husband, as ſometime the men of *Juaah* clave to *David*; they doe not *ſingle out Chriſt*, and take him to themſelves as their Rocke, as their glory, as their ſtrength and refuge, they doe not betake themſelves to Chriſt, as the chickens betake themſelves to the Hen, the Bees to the hive, the Conies to the Rock, and as the men that were in debt, diſtreſſe and diſcontent betooke themſelves to *David*, and made him their Captaine; they doe not *ſtay on Chriſt*, put on and *apply Chriſt* unto themſelves, and themſelves to Chriſt, as the Church and children of God doe, as the Spouſe of Chriſt doth; 3. Faith. 1 King 13 4. 2 Sam 20.1. 1 Sam. 22.1.

doth; their faith is a temporary and vanishing faith, a Tree without roots, that soone withers, a dead faith, there is no life and power in it, no saving fruit growes upon it.

4 Liberty.
w 1 Cor. 7.
x 2 Cor. 3. 17.

4. They are estranged from the *liberty* of the Church. Christs Church and children are Gods w *freemen*; and where the Spirit of the Lord is there is x *liberty*: Liberty from the *power* of sinne, tyranny of Satan, and servitude of the world; liberty to *know* God, as the open eye is free to see; to *move*, and incline to God, as the River is free to move and flow toward the Sea; to *beleeve* in Gods promise; to *receive* Christ, as the sound hand is free to receive the gift, and free to *love* Christ, as the heart of the Bride is free to love the Bridegroome: All carnall men are great strangers to this freedome, they are captives to Satan, servants to the world, prisoners to their owne lusts, bowed downe to the world, like the woman in the

y Luk. 13. 13.

Gospell that had a spirit of y *infirmity*, unable to looke up to God, or to the things which are above, as unable to *discerne* the things of God, as the blind to discerne colours, as unable to *walke* in the wayes of God, as the dead are unable to walke upon the earth, as fast shut up in the prison of Satan, and their owne corruption, as ever *Peter* was in *Herods* prison.

Acts 12. 7.

5. Wedlocke.
z Eph. 5.

5. They are estranged from the *Wedlocke* of the Church with Christ. True beleevers are Christs Spouse, betrothed unto Christ, z *bone of his bone*, and flesh of his flesh, one mysticall Christ, as man and wife are one matrimoniall flesh; but carnall men are farre from this wedlocke, they *take* not Christ unto themselves as the husband of their soules, they have not the *love* and joy of a Spouse in Christ, they keep not

Iam. 4. 4.

their soules *chaste* and pure to Christ; they *commit fornication* and adultery with Idols, and the world, and are divorced from Christ, they shamefully defile themselves, and make themselves an abomination in the eyes of Christ.

6. Receivings.

6. They are estranged from the Churches *receivings* from Christ. True beleevers receive of Christs fulnesse; they receive life, and light, and power from Christ, as the eye receiveth light from the Sun, the branch life from the root, and the body power from the soule; they receive the *Spirit* of Christ, and are quickened; they receive the *word* of Christ,

and

and are edefied ; they receive the *promiſe* of Chriſt, and are eſtabliſhed ; they receive the *forgiveneſſe* of ſins by Chriſt, and are comforted ; but carnall men like a company of broken ciſternes, and withered branches, receive nothing from Chriſt Jeſus, Chriſt commeth among them in his Goſpell, but they *receive him not* ; he commeth to them by his Miniſters, but they receive not their witneſſe, they ſhut the doores of their hearts againſt Chriſt, he ſtands without, and knocks, but they open not, they give him no entertainment. Chriſt *ſpends his ſtrength in vaine*, and his labour for nought amongſt them ; and by all theſe things they make manifeſt their Alienation from the Church of Chriſt, and all the ſpeciall priviledges and prerogatives thereof.

CHAP. XIII.

Diſcourſing of the unhappy condition, and impoſſibility of their ſalvation who are ſtrangers to the true Church.

Vnhappy condition of ſtrangers to the true Church.

THis diſcovers the unhappy condition of all carnall and unholy people, though they live within the pale of the Church, yet they are all aliens to the Church; though they be in the Church, yet they are not of the Church, as naſty humours are in the body, yet no member, no part nor parcell of the body; though they be *within* the Schoole of Chriſt, yet they are no true Diſciples of Chriſt, they are like them of whom Saint *Paul* ſpeakes, who are alwayes learning, and never come to the knowleege of the truth : Though they are *within the pale* of Chriſts Orchard, yet they are but *falſe ſlips*, no Trees of Righteouſneſſe of Chriſts planting : Though they be in Chriſt *Sacramentally*, yet they are but as dead members, or woodden legs in a body, or withered branches in a vine; wanting the Spirit of Chriſt, they have no ſpirituall life, ſence, or motion in them : Though they take upon them the *name* of Chriſt, yet they doe not partake of the *nature* of Chriſt, as blazing Starres have the name, but not the nature of Starres : Though they *verbally* profeſſe Chriſt, yet they

actually deny Christ, *in works* (saith the Apostle) they *deny* him; they are *seeming*, but no *true* Christians; they doe but with *Jeroboams* wife, *disguise, and faine themselves to be others then they are*: As they in the Church of *Smyrna* said, they were *Iewes, and yet were not so*, but a Synagogue of Satan. Thus many say they are Christians, who indeed are not in Christ Jesus, but are the Synagogue of Satan, a cage of uncleane birds; and though they be *ecclesiastically* holy, by vertue of their naturall generation of Christian parents, yet they are not *spiritually* and truly holy, because they want that regeneration, which is the worke of Gods Spirit; and though they enjoy some outward priviledges by their being within the Church, yet they enjoy not Christ and his benefits, because they are not truly living members of the Church: And this is a great misery, to be an alien to the true Church of Christ; he that is an alien to this Church of Christ, is an alien to *Christ*, Christ doth not enliven nor enlighten him, Christ doth not profit him. A member separated from the body is separated from the head, hath no influence from the head; hee that is a stranger to the Church, is a stranger to the *promise*, for the promise is to them whom God [a] *calls* outwardly by his Word, and inwardly by his Spirit; he is a stranger to the *love* of Christ, Christs Church is the object of Christs love, Christ [b] *loved* the Church, saith Saint *Paul*, and gave himselfe for it; he is a stranger to the blessed and gracious *presence* of Christ, Christs presence is with his Church, he delights to walke among the [c] *candlesticks*, sanctified soules are his *Temple*, his dwelling, his [d] *glorious rest*; he is a stranger to the comfortable *communications* of Christ, Christ reveales and opens himselfe to his Church and children, as a glorious Sun, as a loving Bridegroome; to them he communicates himselfe, as the [e] *dew* upon the ground, and as the raine upon the grasse; he gives them his [f] *love*, and all the comforts of his Spirit; but to prophane men, Christ is as a sealed fountaine of whom they drinke not, a hidden Manna of whom they taste not; he that is an alien to the Church is without the *protection* and salvation of *Christ*; they that were without the Arke, had no safety from the waters

a Act. 2. 39.
b Eph. 5. 25.
c Rev. 1. 13.
d Isa. 11. 10.
e Psal. 72. 6.
f Cant. 7. 12.

ters, and surely they that are without the Church, I meane, without that faith, holinesse, love, and gracious communion, which is proper to Gods children, are without salvation. And this is the misery of carnall men living in the Church, and not living the life of them that are the true Church of Christ indeed, and such men indeed are a great dishonour to the Church, as spots in the face, *spots and blemishes*, as Saint *Peter* termes them; a *burthen* to the Church, as dead members to the body; a *trouble* to the Church, as *Ionah* to the ship, raising the stormy tempest of Gods wrath against it; and therefore should be wiped away, cut off, and cast out, by the *censures* of the Church; not for everlasting condemnation, but for their humiliation and reformation; *for the* g *destruction of the flesh, that their Spirit may be saved in the day of the Lord Jesus*, according to the Apostles rule. g 1 Cor. 5. 5.

This opens the *impossibility* of the salvation of corrupt and carnall men, *as such*, and as long as they continue such, for being such, they are aliens to the Church of Christ, to the spirituall common-wealth of Christs *Israel*. As all that were out of the Arke perished in the deluge of waters: so all that are out of the Church, not living members of this common-wealth, doe perish in the deluge of Gods wrath. Such as are by the power of their prophanenesse alienated from the Church of Christ, the company of them that are effectually called and sanctified, they are, Salvation of carnall man how impossible.

1. Without God. He that hath not the Church for his Mother, hath not God for his Father; he that is not of the new Jerusalem, whom the Apostle termes *the* h *Mother of us all*, for her bringing forth children spiritually unto God; he that is not of her, is not of God; he that is not a childe in this spirituall and heavenly family, is not borne of God; therefore the Apostle saith of them that are the true members of this Church, i *Ye are no more strangers and forrainers, but fellow-Citizens with the Saints, and of the houshold of God.* 1. Without God. h Gal 4. 26. i Ephes. 2. 19.

2. He that is by his prophanenesse an alien to the Church of Christ, is an alien to Christ; he that is an alien to the common-wealth, is an alien to the King; he that is not one of Christs flocke, cannot have Christ for his Shepheard, and 2. Without Christ.

[k] Acts 4.12.

3. Without Regeneration.

without Christ there is [k] *no salvation.*

3. He that is an alien to the Church of Christ, is estranged from *regeneration, renovation, illumination, sanctification, remission, donation of the Spirit, and the promise of the eternall inheritance.* Effects and fruits of the Word and Spirit in them that are effectually called, properties and prerogatives belonging onely to Christs holy and gracious people, and without these there is no salvation: *These* (saith *Chemnitius*) *God, the Word, Faith, the Church, salvation and life eternall are very intimously knit and ioyned together*; and accordingly the Apostle, *there is one Body, and one Spirit, one Calling, one Lord, one Faith, one Baptisme, one God and Father of all who is above all, and through all, and in you all.* To him therefore that is not of this sacred company and Church of Christ, the Spirit is no *Sanctifier*, Christ no *Redeemer*, God no *Father*, Baptisme no *Seale*, and Faith no *Instrument* of Justification; and therefore unlesse man be of this sacred company, there is no salvation; they that leap out of the ship into the Sea perish; they that forsake the ship of Christs Church, and hold not communion by faith and love with Gods Saints, perish in the Sea of this world; all the Citizens of *Iericho* who were out of *Rahabs* house, perished with fire and the sword. All that are out of Gods house, or to speake in the Apostles words, who are not built up a *spirituall house* to God, are liable to the fire and sword of Gods wrath.

Ista, Deus, verbum, fides, Ecclesiæ salus, vita eterna, &c.
Eph. 4 3, 4.

Chap. XIV.

Discovering the vanity of carnall mans applauding and pleasing himselfe with being borne within the Church.

The vanity of sinfull mans boasting of being within the Church.

Here may we likewise see, *how vaine*, nay how dangerous it is for man to applaud and please himselfe in being borne within the pale of the Church, and having the externall

nall use of Gods Ordinances, continuing under the power of sinfull lusts, because remaining under the command and power of sinne, he is an alien to the Church, even whiles he lives within the Church; blesse not therefore your selves in this, build not your salvation upon such sandy ground. There was in *Abrahams* house a childe of the bond-woman as well as of the free, *they are not all* [m] *children* (saith Saint *Paul*) *because they are* Abrahams *seed*. There are within the house of the visible Church, children of *Hagar* as well as of *Sarah*; they who are the bondmen of corruption, as well as they who are the Lords free-men. Mans outward participation of Gods Ordinances is no assured evidence of his inward participation of Christ Jesus: The hearts of *Ezekiels* hearers went after their [n] *covetousnesse*; *Herod* lived in [o] *incest* when he attended the ministery of the Baptist; the Sadduces were a very generation of [p] *vipers*, when they came to the Baptisme of *Iohn*; the very City of *Jerusalem*, even whiles it had the glorious name and title of Gods Church, was become an [q] *harlot*, her silver was become drosse, and her wine mixt with water. It is an easier thing to wait on Gods Ordinances, then it is to lay aside our corruptions. Mens outward profession is not alwayes seconded with a spirituall change and reformation. *Iether* had a [r] *sword*, but he had no strength, no courage to draw it, to slay *Zeba* and *Zalmunna* with it. Many have the Word and Sacrament, the Oracles of God, the Sword of the Spirit; but they have no heart to use them, they doe not apply them to the mortification of their corruptions. It is not the having, but the gracious working of the word of God, which proves a man to be the childe of God. The lame man lay many yeares at [s] *Bethesda*, his lameship not cured; many live many yeares within the pale of the Church, under the powerfull ministery of the word, and yet no spirituall cure wrought upon their soules; the disease of sinne still continues and increases upon them: Doe not therefore boast and glory that you are the children of the Church, as the *Pharisees* sometimes boasted, that they were the [t] *children of Abraham*; for as Christ said to them, if you were the children of *Abraham* you would doe the workes of *Abraham*:

m Rom. 9.

n Ezek. 33. 31
o Mar. 6.

p Mat. 3.

q Isa 1.

r Iudg. 8. 22.

s Iohn 5. 4, 5.

t Iohn 8.

Thus

Thus if you were the genuine and naturall children of the Church, you would doe the works of them, that are the Church and children of God; and be assured of this, though thou live within the pale of the Church, yet if thou live under the power of any prophane lust, thou art,

1. Carnall man living within the Church, is 1. An unbeliever.

1. An *unbeleever*, thou receivest not Christ into thy soule, thou buildest not upon the rocke, but upon the sand, and thou wilt sinke at the last; for faith where it is, is victorious, it overcomes Satan, the world, and every lust, it purifies the heart, and makes man a holy Temple to the Lord, it overturnes all the holds of sinne, it drives all base lusts out of the heart, as Christ overturned the Tables, and drove the buyers and sellers out of his Fathers house.

2. An hypocrite

2. Thou art a very *hypocrite*, a cursed counterfeit, a whited sepulchre, full of dead mens bones within, like the Locusts which had the *face of a man, and the haire of a Woman without, but the teeth of a Lyon within*, and the taile of a Scorpion behind: Thus though thou hast the face of a Christian without, yet thou hast the rapine of a Lyon, and the poison of a Scorpion, the venome of all sinne within, and wilt have the portion of an hypocrite at last.

3. A defiler of sacred things.

3. Thou art a *defiler* of things sacred, an abuser of Gods Ordinances, one that turnest the meanes of life into an occasion of death; the evill herbe turned the Prophets pot into a pot of death; the evill of sinne swaying in thy soule, turnes the word of life into the savour of death; Like the spider, thou suckest poison out of the flower of that Word and Sacrament, which in it selfe is sweeter then the honey, or the honey-combe.

4. A scandall to the Church.

4. Thou art a scandall to the Church where thou livest; thou art a blemish to the Christian name, as an ulcer to the face, as a dead member to the body; for through such, as the Apostle saith, *is the name of God blasphemed*; misliving Christians are of all persons the greatest dishonour to Christ Jesus.

5. Greatest condemnation.

Lastly, be assured thy *condemnation will be greatest*, thy torment the severest; They that come neerest to Heaven by their outward calling and profession, and yet are strangers to the

the life and power of godlineſſe, ſhall ſinke loweſt into hell, and drinke deepeſt of the cup of Gods vengeance; To ſuch therefore our Saviour ſaith, *it ſhall be eaſier for* Sodome *and* Gomorrah *in the day of iudgement then for them.*

4. Are all prophane men aliens to the Church of Chriſt, though they live within the pale thereof? Then let all ſuch as live within the Church, learne by this, to purge out, and put away all prophaneneſſe, to ſearch and ſeeke for, and furniſh themſelves with all ſaving gifts and graces, the proper characters of the living members of the true Church of Chriſt, knowing as the Apoſtle ſaith, that *he is not a Iew who is one outwardly, neither is that Circumciſion which is outward in the fleſh; but he is a Iew which is one inwardly, whoſe Circumciſion is that of the heart, in the Spirit, and not in the Letter, whoſe praiſe is not of men, but of God.* It is not mans naked profeſſion of Chriſt, but his inward ſanctification that makes him a true Chriſtian, and holineſſe is the honourable and inſeparable *Addreſſe* of Chriſts Church, called by the Apoſtle a *Church* [u] *of Saints*; becauſe Chriſt who is the head of this Church is holy, and makes them partakers of his holineſſe, ſeparates them from the world by a holy calling, commits his holy word unto them, cauſeth it to dwell in them, and beſtowes his holy Spirit upon them, and works holineſſe within them; and as Chriſt who is the head of the Church, was according to the fleſh, *conceived of the Holy-Ghoſt*: ſo is the Church the myſticall body of Chriſt, ſanctified by the holy Spirit; and as the *fulneſſe of the God-head* dwelleth perſonally in the perſonall body of Chriſt: ſo dwell the three Perſons of the Trinity myſtically and ſpiritually in the myſticall body of Chriſt, and all the living members of the ſame; therefore as we profeſſe our ſelves to be the children of God, *a God abſolutely and infinitely holy*, ſo let us be *holy in all manner of converſation*, as he that hath called us is holy; as we profeſſe our ſelves to be the members of Chriſt, who is a *holy head*, ſo let us conforme our ſelves to Chriſt, as the members in the body naturall are conformed to the head; and as we are ſtiled the *Bride* of Chriſt, ſo let us feele in our hearts the ſweet and heavenly motion of the holy Spirit, the pledge of Chriſts love;

4. Exhortation to the putting away of ſin.

[u] 1 Cor. 14. 33.

love; and as the Bridegroome *loveth, cloatheth,* adorneth and defendeth his Bride, thus let us labour to discerne Christs shedding abroad his love into our hearts, cloathing us with his righteousnesse, adorning us with his graces, and defending us by his blessed power, and presence; and as we are called children of *light*, so let the light of grace in us, like the light in the firmament, shine more and more unto the perfect day; the more we shine in holinesse, the more *sweetnesse* shall we find in Gods Ordinances, the greater *tranquillity* shall we have in our owne consciences, the more *amiable* shall we be in the eyes of Christ Jesus, the more shall we *beautifie* the Church of Christ, whereof we are members; and as the vessels of the transportative Tabernacle were at length translated into *Solomons* Temple, so shall we after our ambulatory and mutable condition in the Church militant, be translated to rest, and reigne for ever in the Church triumphant.

CHAP. XV.

Handling carnall Mans estrangement from the Covenant.

THe third Alienation, declaring the misery of carnall and sinfull man, is an Alienation from the *Covenants* of God, termed *strangers from the Covenants of promise.* Mans happinesse is built upon his interest in Gods gracious promise; the strangers to this promise are the most unhappy of all persons. Carnall men are aliens to Christ, to the members of Christ, to Christs common-wealth, and to all the prerogatives and priviledges thereof; *strangers to the Covenants of promise* made in and through Christ: God made, and often renewed, and repeated his Covenants and promises with the Israelitish people, concerning their salvation in and by Christ. In the beginning the Lord made this Covenant with our first Parents, promising that the [w] *seed* of the woman, which is Christ, should breake the serpents head; the Lord renewed it with *Abraham*, and his seed, saying, I [x] *will establish*

[w] Gen 3 15.

[x] Gen 17.7.

bliſh my Covenant between me and thee, and thy ſeed after thee in their generations for an everlaſting Covenant to be a God unto thee, and thy ſeed after thee; and of the Iſraelitiſh people in this reſpect, ſpeaks *Moſes*, *What Nation is there ſo great who hath God ſo nigh unto them, as the Lord our God is in all things that we call upon him for, and what Nation is there ſo great that hath Statutes and Judgements ſo righteous as all this Law which I ſet before you this day.* Now to theſe Statutes, Oracles and Promiſes, the *Gentiles* before the comming of Chriſt were ſtrangers, they no way appertained to them; and to the ſaving fruit and benefit of this Covenant of Grace, Salvation and everlaſting life, all profane men ſince the comming of Chriſt, remaining without Chriſt, being no living Members of the myſticall body of Chriſt, no loyall Subjects in the common-wealth of Chriſt: To this Covenant, I ſay, they continue ſtrangers: it doth not appertaine unto them, they cannot claime Salvation by it: Whence obſerve, That,

All corrupt and carnall perſons are ſtrangers to Gods Covenant of Grace and Salvation in and thorough Chriſt Jeſus: *Adam* feeding upon the Tree of forbidden fruit, was excluded from the Tree of life; man feeding upon, and filling himſelfe with the forbidden fruit of ſinne, is excluded from Chriſt, and all the promiſes of God in Chriſt, and all benefit comming by Chriſt. *Unto the* y *wicked*, to the man whoſe heart is empty of grace, void of the true feare of God, and farre from the life and power of godlineſſe, God ſaith, *What haſt thou to doe to declare my Statutes*, to talke of my Doctrine, or of the rules and wayes of my worſhip, *or that thou ſhouldeſt take my covenant into thy mouth*, that thou ſhouldeſt vaunt and boaſt thy ſelfe to be of the number of that ſacred people, whom I have adopted to my ſelfe by peculiar Covenant; or that thou ſhouldeſt expect Salvation by my free and gracious promiſe, wherein thou haſt no intereſt; Such as keepe not Gods precepts, preſume in vaine of Salvation by Gods promiſe; he that obſerves not Gods Commandement, hath nothing to doe with Gods Covenant; Therefore ſuch men though they live within the

Doct.

y Pſal. 50. 16.

the pale of the Church are termed [z] *Rebels, rebellious children and a rebellious houſe*; a Rebell though he live within the kingdome, yet hath nothing to doe with the priviledges of the kingdome, theſe belong to the loyall and obedient Subjects of the Kingdome: under the Law a [a] *rebellious Sonne*, though he had a place of abode in his Fathers Houſe, yet had he no title to his Fathers goods, nor to any immunities belonging to the Houſe, but being ſtubborne and rebellious, a glutton or a drunkard, one that would not obey his Fathers voyce, he was to be ſtoned to death: Profane and carnall men though they live and have their abode within the pale of Chriſts Church, yet rebelling againſt Chriſt, *breaking the bands in ſunder*, and caſting away the cords of Gods Law from them, being ſtubborne and rebellious, and refuſing to obey the voyce of the Lord, the Priviledges of Chriſts Kingdome, the Covenant of ſalvation by Chriſt, appertaines not unto them. Sometimes they are termed [b] *baſtards*; baſtards have a place within the houſe with ſonnes, but the inheritance belongs not unto them; *Iſhmael* had a place in *Abrahams* houſe with *Iſaac*, yet being the ſonne of a bond-woman, the inheritance came not to him, but to *Iſaac*; thus carnall men not being regenerate and borne of God, not being the genuine and true children of God, but hypocrites and bond-men to Satan, and their owne luſts, they are no heyres nor co-heyres with Chriſt, they are ſtrangers to the Covenant of grace. Of them therefore the Lord ſaith, that they [c] *like men*, or like *Adam have tranſgreſſed my Covenant*, and have made forfeiture of all, as *Adam* did, or they have tranſgreſſed my Covenant, as the covenant of a man, regarding their covenant with me no more then a covenant betweene man and man, *and they have dealt treacherouſly againſt me*; they have ſleighted me, they have not deſired friendſhip and conſortſhip with me; but they have depraved my worſhip and apoſtatized from mee, and of ſuch the Prophet *Jeremy* ſaith, *They* [d] *have forſaken the Covenant of the Lord their God*, as the Harlot in *Salomon* forſooke the guide of her youth, and forgat the Covenant of her God; thus theſe men committing ſpirituall fornication with the world, forſake Chriſt, the guide of their ſoules, and forget

[z] Num. 20. 10. Iſa. 30. 1. Ezek. 2. 8.

[a] Deut. 21. 20.

[b] Heb 12. 8.

[c] Hoſ. 6. 7.

[d] Ier. 22. 9. Prov. 2. 17.

forget the Covenant of their God, become altogether unmindfull of that new obedience, which they have vowed and promiſed, loſing all claime and title unto, and outing themſelves of all the benefit which the Covenant of God importeth, becauſe as the Pſalmiſt ſaith, *they* [e] *keep not the Covenant of God, and refuſe to walke in his Law*; and to this Saint *Iohn* ſpeaks fully, *If we ſay that we have fellowſhip with Chriſt*, intereſt in Chriſt, communion with Chriſt, promiſe of ſalvation by Chriſt, and [f] *walke in darkneſſe*, live ſinfully, and converſe prophanely; *we lye and doe not the truth*, we deceive our ſelves, we preſume of intereſt in Chriſt, and claime to Gods promiſe, which belongeth not unto us. The prophane mans eſtrangement from the Covenant of God is manifeſt.

e Pſal 78.10.

f 1 Iohn 1.6.

1. In regard of *Ignorance*, which makes them uncapable of entring into Covenant with God. All carnall men are ignorant men, *the* [g] *naturall man receiveth not the things of God*, they are *fooliſhneſſe* unto him, neither can he know them, becauſe they are ſpiritually diſcerned. He that wants a bodily eye, diſcernes not bodily things; he that wants a ſpirituall eye, perceives not ſpirituall things; where there is no ſutableneſſe between the ſence and the thing to be perceived, there is no perception, according to the Logicians rule, *quicquid recipitur, recipitur ad modum recipientis*. The naturall man having no ſpirituall eye, no principle of heavenly and ſacred light within him, he cannot truly and ſavingly perceive the things of God: Of ſuch therefore the Pſalmiſt ſaith, *they are all gone aſide, they* [h] *are altogether become filthy, all the workers of iniquity have no knowledge*; they know not their *ſinnes*, as a ſicke man his diſeaſe, grieving for them, complaining of them, and deſiring eaſe and freedome from them; they know not their *nakedneſſe*, and emptineſſe of all ſpirituall good, deſiring to be filled with the good things of God, as *Hagar* knew the emptineſſe of her bottle, and wept for water; they know not their *neceſſity* of Chriſt, hungring and thirſting after him, as the Elders of *Gilead* knew their neceſſity of *Ieptha*, and deſired him to be their Captaine, and made him head over them; they know not *God*, as a Father re-

Grounds of carnall mans eſtrangement from the Covenant.

1. Ignorance.

g 1 Cor 2.14.

h Pſal. 14 3,4.

regenerating them, as a Physician healing them, as a King of mercies pardoning them; they know not *Christ*, as a Prophet instructing them, as a Priest sanctifying them, as a Prince of peace ruling within them, and reconciling God unto them; they know not the *word* of God, as a light guiding them, as dew softning their hearts, as fire purging their soules, as food nourishing and strengthening them in all grace, and being thus ignorant, they are farre from Gods Covenant; such blinde men are in covenant with Satan the Prince of darknesse: *Nahash* the *Ammonite* would not make a covenant with the men of *Iabesh Gilead*; but on this condition, that he might [i] *thrust out all their right eyes.* The God of this world, the Devill, [k] *blinds the eyes of the understanding* of all that are in covenant with him, *that the glorious light of the Gospell may not shine into them*; but such as are in covenant with God, are men of knowledge and sacred understanding: God gives them the meanes of knowledge outwardly, and works knowledge in them inwardly: *I* [l] *am married unto you* (saith the Lord) there is his covenant with them, and I will give you Pastors according to mine owne heart, which shall feed you with knowledge and understanding, there is the ministration of the meanes of knowledge to them. *Thy maker* (saith the Prophet) *is thy* [m] *husband*, there is the covenant of wedlock between God and his Church, *and all thy children shall be taught of God*, there is the inward illumination of their understanding; and againe, this saith the Lord shall be the covenant that I will make with the house of *Israel*, *I will* [n] *put my Law in their inward parts, and write it in their hearts, and they shall all know me from the least of them unto the greatest of them.* Naturall fooles are unfit to enter covenant with men, spirituall fooles are as unfit for Gods covenant, there is no communion between light and darknesse, there is no covenant, no fellowship between God, who dwels in light inaccessable, and them that are overwhelmed with the darknesse of ignorance.

i 1 Sam. 11. 2.
k 2 Cor. 4. 4.
l Ier. 3 14, 15.
m Isa. 54. 5, 13
n Ier. 31. 34.

2. In regard of *Alienation from Christ the foundation of the Covenant.* All the promises of grace and salvation are in Christ, in him they are [o] *Yea and Amen*, sure and certaine, firme,

o 2 Cor. 1. 20.

firm and durable; incline your eare, and come unto me (saith the Lord) heare and your soule shall live, and I will make an everlasting covenant with you, even *the* [p] *sure mercies of David*, which is Christ, in and through whom God shewes himselfe a father of mercies to all beleevers: *Ye* (saith Saint *Peter*) *are the children* [q] *of the Prophets, and of the Covenant*, which God made with our fathers, saying unto *Abraham*, And in thy seed shall all the kindreds of the earth be blessed. Vnto you first God having raised up his Sonne Jesus, *sent him to blesse you in turning away every one of you from your iniquities*: God communicates all blessings through Christ Jesus, every thing turnes to a curse to him that is without Christ, the choisest Nectar proves bitter as gall to him that hath not Christ to sweeten the same unto him: Now every prophane man is [r] *without* Christ, an *enemy* to the Crosse of Christ, a *despiser* of the Doctrine of Christ, an *opposer* of the Kingdome of Christ, no friend of Christ, no true member in Christ, no lively stone built upon Christ the living stone; and being out of Christ, they are strangers to Gods gracious promise.

[p] Isa.55.3.

[q] Acts 3.25,26

[r] Eph.2 12. Rom.16 18. Luk.16.14. Luk.19.14.

3. In regard of *Enmity* against God, who is the Authour of the covenant, and the fruition and enjoyment of whom is the supreame substance, and comfort of the covenant, the chiefest and choisest good of the soule of man, [s] *They shall be my people, and I will be their God, saith the Lord, and I will make an everlasting Covenant with them*: I will be their God, saith he, I will be all in all unto them; I will be their King to command them, their Father to make provision for them, their Husband to marry them, their Friend to solace them, their shield and buckler to protect them, their Captaine to fight for them, to vanquish all that doth oppose them, *the* [t] *strength of their heart, and their portion for ever*, as the Psalmist speakes. Now carnall men are without God, alienated *from the life* of God; and as our Saviour said in another case, God is not a God of the dead, but of the living: so in this case, he is not the God of them that are dead in sinne, but of them that live the life of grace. Prophane men are aliens and enemies to God by their evill works, *haters* of God, hating him in his Lawes of holinesse which he hath prescribed to them;

[s] Ier.32.39.

[t] Psal.73.26.

Eph.4.18. Mat.22.32.

Col.1.21.

Rom. 1. 29. Rom. 8. 7. in his works of holineſſe upon the ſoules of his children, and in the holy labours of his faithfull and holy Miniſters, and having enmity againſt God, they have nothing to doe with the covenant of God.

4. In regard of *Agreement With ſinne*, which is the breach of the *Covenant*: Carnall man and ſinne are at a very full agreement, with this they agree as the palate with ſweet meat, *ſtolne waters* (ſaith *Salomon*) *are ſweet*, and bread eaten in ſecret is pleaſant; with this their hearts accord, as the hand with the glove, the eare with the muſicke, the foot with a plaine path, or the fiſh with the water, it is no burthen, no trouble to them, their foot is [w] *ſwift* to run this race, it is a [x] *ſport* to them to doe evill, you drink up iniquity like [y] *Water*, it is the centre to which they move, it is the element wherein they deſire and delight to live. Now ſinne is the breach of the covenant between God and the ſoule, as adultery breaks the covenant of wedlocke between man and wife, *They are* [z] *turned backe* (ſaith the Lord) *to the iniquity of their Fathers, and have broken my covenant.* Raigning prophaneneſſe undoubtedly excludes man from Gods promiſe; he that is, as the Prophet ſpeakes, at an *agreement* with death, and in *covenant* with Hell, ſinning ſecurely, and without feare, cannot be in covenant with God; he that is not afraid to offend God, cannot be at peace with God.

a Prov. 9 17.
w Rom 3 15.
x Prov. 9 23.
y Iob 15. 16.
z Ier. 11. 10.
Iſa 28. 18.

5. In regard of the *abſence of the Spirit*, the principall applying cauſe of the covenant and promiſe to the ſoule of man: *He* (ſaith our Saviour of the Spirit) [a] *ſhall receive of mine, and ſhall ſhew it unto you*; that is, the Spirit ſhall make application unto you of the benefits which come by me; he ſhall make my death effectuall to mortifie your luſts, and my bloud efficacious to purge away your ſinne, and my reſurrection powerfull to revive and quicken your ſoules; he ſhall make you partakers of all the promiſes, favours and bleſſings of God, diſpenſed through mee to man; and for this the Spirit is called the Spirit of [b] *adoption*, aſſuring us of the fatherly love of God in Chriſt towards us: The [c] *earneſt* and *Seale* of our inheritance, aſſuring us of our ſalvation through Chriſt: Now carnall men are deſtitute of the Holy-Ghoſt, they

a Iohn 16. 4.
b Rom. 8 15.
c 2 Cor. 1. 22. Eph. 1. 13.

they are [d] *ſenſuall* (ſaith *Jude*) *having not the Spirit*; having not the Spirit as a *dweller* poſſeſſing them, as a *teacher* inſtructing them, as *water* waſhing them, and having not the Spirit of God, they have nothing to doe with the [e] *Covenant* of God, becauſe God gives his Spirit to all ſuch as he receives into his Covenant.

d Iude v. 19.

e Rom. 8. 9.

6. In regard of the *want of faith and obedience*, the condition of the covenant on mans behalfe. The promiſe is made to them that beleeve, [f] *received through faith, and they which be of the faith are bleſſed with faithfull Abraham* (ſaith the Apoſtle) And he that beleeveth, ſaith Chriſt, ſhall be ſaved, but hee that beleeveth not ſhall be damned: Faith apprehends the promiſe, and purifies the heart, and makes man capable of all the promiſes of God, *goalineſſe having the promiſe of this life, and of the life which is to come*: Now carnall man is deſtitute both of faith, and of a godly life, his faith like *Jeroboams* hand is withered, he cannot reach it forth to apprehend Chriſt, and the promiſe of life in Chriſt. Though carnall man live within the pale of the Church, and come to the Houſe and Table of the Lord; yet like him in the Parable that came to the wedding feaſt without a wedding garment, he hath not put on Chriſt, Chriſts righteouſneſſe doth not cloathe him, and therefore is an unwelcome gueſt, the dainties there provided doe neither profit him, nor belong unto him; his faith is a *dead faith*, it doth not purifie him, it makes him not victorious over Satan and the world; he continues as a dead man in the houſe, having no claime nor title to the things of the houſe: The fooliſh Virgins wanting oyle in their lamps were not acknowledged by Chriſt, he did not open to them, he gave them no admiſſion: Profeſſion without faith and obedience gives no intereſt in Chriſt, nor finds any acceptance with Chriſt; he that breakes the conditions of the covenant, can juſtly claime nothing by the covenant.

f Gal. 3. 9. Mat. 16.

Mat. 22.

g Iam. 2. 20.

Mat. 25.

The covenant from which prophane men are excluded, is the *Covenant of grace*, by which God appointeth a heavenly inheritance to his adopted children, through the death of his Sonne Jeſus Chriſt interveening.

The *matter* of this covenant, is the promise of God, to become our God in Christ, and the promise of man to beleeve in God through Christ, and to walke with God in newnesse of life.

The *forme* of this covenant consisteth in a mutuall obligation of God to man, and of man to God: The *Obiect* of this covenant is properly the elect effectually called, it is offered to all to whom the Gospell is preached, the elect alone have the true and comfortable fruition of it. The *moving cause* of this covenant is the meere mercy and free favour of God; the *impulsive cause* hereof, is the merit of Christ, by whose intercession alone all the elect are reconciled unto God; the *finall cause*, is the glory of God, and the salvation of his chosen; the *Adiunct* of it, is perpetuity, an everlasting covenant, a covenant of wedlocke which never shall be ended. And to this covenant all corrupt and carnall men, as long as they continue such, are strangers; they are strangers to the comfortable and experimentall *knowledge* of it, they doe not know themselves reconciled unto God in Christ Jesus; they are strangers to the *matter* of it; they doe not know God to be their God, their treasure, their crowne and comforter, neither doe they know themselves to be Gods peculiar people, by a lively faith in God, by fervent love towards God, by holy and humble walking, and gracious communion with God, nor by Christian application of themselves, with all their might to the service of God; and strangers they are to the *fruits* and effects of the covenant mentioned by the Prophet *Ieremy*, as inscription of the Law in their hearts, illumination of their understandings, remission of their sinnes, holy and constant feare not to offend God, stedfast perseverance in the wayes of God, and divine dispensation of all things to worke for the best unto them, and thus they are very unhappy strangers to the covenants of promise.

CHAP.

Chap. XVI.

Displaying the misery and uncomfortablenesse of Mans estate without the Covenant.

In this is very fully opened the misery and uncomfortablenesse of every corrupt and carnall mans estate. Mans sole and onely hope and expectation of comfort, is from the free and gracious Promise of God in Christ, he hath no other staffe to sustaine him, no other Star to send forth any glimpse of consolation to him, no other well from whence to draw any water of refreshment; yet even from this is the carnall man excluded, he hath no interest in this covenant: and having no interest in this covenant; He is 1. A *stranger to Christ* and to that salvation which cometh by Christ; Christ saveth onely such as come within the covenant, the [h] *Promise* of salvation by *Christ* is to them whom *God shall call*, from death to life, from darknesse to light, from bondage to liberty, and from uncleanesse to holinesse, according to that of the Lord by the Prophet to our Saviour, *I the Lord have* [i] *called thee*, to the Office of a Mediatour; *in righteousnesse*, my Justice moving me to fulfill my gracious Promise; *I will hold thine hand*, I will helpe thee, I will minister strength unto thee, to fulfill this office; *I will keepe thee*, from suffering untill the time appointed, and in thy suffering that thou despaire not; *and give thee for a Covenant*, a Mediatour of the people, and a *light*, a Saviour to the *Gentiles*; *to open the blind eyes*, to enlighten their understandings by the preaching of the Gospell; *to bring out the prisoners from the prison, and them that sit in darknesse from the prison-house*, to set mine elect free from the power of Satan, dominion of sin and feare of Hell: Now carnall men who are without the covenant have not Christ a Mediatour reconciling them to God, an enlightner of their understandings, nor a restorer of their soules to spirituall

Misery of carnall mans estate opened.

He that is out of the Covenant, is,
1. A stranger to Christ.
h Rom. 2. 39.

i Isa. 42. 6.

freedome: Chriſt is not unto them *life* quickning them, a *Rocke* ſupporting them, *Righteouſneſſe* cloathing them, a *Husband* marrying them, and a *Fountaine* filling them; but they are without Chriſt, as a *Houſe* without a Foundation, as *Members* without a Head, as *Captives* without a Ranſomer, and as a *forſaken woman* without a Husband: The woman which is not under the covenant of wedlock, hath no Husband; the ſoule which is not under the covenant of grace, hath no Jeſus, no Deliverer, no Salvation by Chriſt.

2. He remaines *empty of all ſpirituall and heavenly gifts*, his ſoule is an empty houſe, wherin dwels no good thing: he is a ſtranger to all Gods gracious and ſoule-ſaving communications; he that is not in covenant with the King, that refuſeth the Oath of Allegiance to the King, is excluded from communion with the King, and from all ſuch Prerogatives and favours, as the King grants to them that are in covenant with him; ſuch as are not in covenant with God, like *Abſolom* in another caſe, cannot *ſee the* [k] *Kings face*, the face of God doth not ſhine, but frowne upon them; they ſit in darkeneſſe and the ſhadow of death, God doth not reveale himſelfe clearely and graciouſly unto them; *the great things of his Law are a* [l] *ſtrange thing unto them*: they have no diſcerning of the things of God, the Lord ſends them away [m] *empty* from his houſe and from his Ordinances, after their long living within the pale of the Church, and long attendance upon the Goſpell, and often being at the Lords *feaſt of marrow and of fat things*, they continue like *Pharaohs* leane kine after their eating the fat, as leane as ever, *blind, poore, naked, miſerable and* [n] *wretched*, as Chriſt ſpeaketh. Gods graces are diſpenced with his Covenant; *thou ſhalt breake forth on the right hand and on the left*, ſaith the Lord; thou ſhalt multiply abundantly and be very fruitfull, a mother of many ſpirituall children, there is the fruitfulneſſe of the Church; *for thy maker is thy husband*, there is Gods Covenant; the ſoules wedlock with the Lord Jeſus is ever attended with ſpirituall fruitfullneſſe; but the ſtrangers to this Covenant, continue barren, like a Woman without a Husband.

2. Empty of heavenly gifts. Rom. 7. 18.

k 2 Sam. 14. 32.

l Hoſ. 8. 12.

m Lu. 1. 53.

Gen 41.

n Rev. 3. 17.

o Iſa. 54. 3. 5.

3. Hee is *without the Lords gracious and ſure protection*: God

God is a Sunne and a Shield to them that are within his Covenant, that *walke* [p] *uprightly*, as the *Psalmist* speakes; to these he is a wall *of fire* round about them, these he keepeth as the apple of his eye; these he watereth like a Vineyard every moment, and *keepeth them day and night least any hurt them*; but them that are without his covenant, he leaveth them as a Vineyard without an hedg, as a flock without a Shepheard, & a City without a Watch-man; these the Lord leaveth to *their* [q] *sins*, as a sick-man to his disease, to [r] *Satan*, as a wandring Sheepe to the Lyon, as a barren field to the wilde Boare and Beast of the Forrest, these he leaveth to their [s] enemies to spoyle them; these have no hiding place under the shadow of Gods wings, when dangers doe assault them: The men of the old world which were without the Arke were left to the waters to swallow them, they that are without the Covenant of God in Christ are lyable to a deluge of woes and miseries to surprize them.

3 Without supportation

p Psal 84 11. Zach. 2. 5. Isa 27.

q Rom. 1. 24.

r Psal. 109. 6.

s Ier. 34. 18, 20

4. He is *without all spirituall claime and title to any blessing*: The woman which is not in matrimoniall covenant with the Master of the house, hath no title to the things of the House. Christ is the [t] *heire of all things*; he that is not in covenant with Christ, not married to Christ, though he hath a civill right in respect of men, yet hee hath noe spirituall right in respect of Christ to any thing; God as a bountifull Master feeds him as a [u] servant, but he possesseth nothing as a *Son*, he can claime nothing, he enjoyes nothing as a Son, an Heyre and Co-heyre with Jesus Christ.

4 Without title

t Heb. 1. 3.

u Ioh. 8. 35.

5. He is without the *blessing of God*, Gods blessing goes with his Covenant, *They* (saith St. *Paul*) *which are of the* [w] *Faith*, true beleevers, partakers of the Covenant, they are *blessed with faithfull* Abraham; they are blessed as in the *Justification* of their soules, so in their *persons*, in their *possessions*, in their civill and religious *performances*, and in all their *sufferings* and severall changes; but such as are without the Covenant are [x] *farre from blessing*; *The wrath of God* (saith St. *John*) *abideth on them*: on their persons, on their possessions, on their undertakings; the *Lord sets his* [z] *face against them for evill and not for good*, that which is good in it selfe,

5. Without blessing.

w Gal. 3. 9.

x Ps. 109. 17.

y Ioh 3. 36.

z Ier. 21. 10.

turnes for evill unto them, their very blessings turne to a curse, as the meat of diseased bodies turnes to evill humours: their very Table becomes their snare, yea, the word of life becomes to them the savour of death unto death, and Christ himselfe who is the way, the truth and the life, becomes a stone of stumbling and a rocke of offence.

6 Without peace.

6. He is without *peace*; *there is no peace* (saith the Prophet) *to the Wicked*; no spirituall, no true peace to them that are not within the Covenant of peace; they are as the tossed Sea which hath no rest, but is in continuall agitation casting up mire and dirt; there is gravell in their bread which makes it *bread of sorrowes* to them; there is a thorne in their bed, which causeth their sleepe to depart from them; with *Belshazar* they have a hand-writing appeares in the wall of their Banquetting-house, which turnes their merry feasting into dismall feare and trembling, and in the midst of their sufficiency they are in straights; there is a worme within them continually biting and gnawing them, causing their hearts to meditate terrour: the thought of God is terrible to them, as the thought of a severe Judge to a guilty malefactor; the thought of the Word affrights them, as the light a theefe, having stolne goods about him: and by this you may in part at least discerne the uncomfortablenesse of their estate who are without the Covenant.

Chap. XVII.

Proposing certaine markes and characters of mans being within the Covenant.

Marks or characters of being within the Covenant.

CArnall mans estrangement from the Covenant of grace, and misery in being without it; should occasion every man to examine his owne estate in this behalfe, and strive to find in himself sound and cleare evidence of his interest in this Covenant, which may be discerned,

1. By

1. By *Gods being all in all to man*; this is a prime parcell of the Covenant, *I will be their God*; the husband is to the woman joyned in matrimoniall covenant with him, instead of all and more then all other men; God is to him that is in covenant with him, instead of al other things, as *Elkana* said to *Hannah*, *Am not I to thee better then ten sons*; thus is God to the soule espoused to him, better then all things, to such a one God is a Father regenerating, a Sun enlightning, a dweller possessing, a King commanding, a Guide leading, a Treasure enriching, a Friend comforting, and a Fountaine filling; he is such a soules *summum bonum*; his shield for defence, his rocke for supportment, his Counsellour for advice, his Paradise for comforts, his Bridegroome for love, his Friend for communion, and his Portion for satisfaction; he is able to say, *Whom have I in Heaven but thee, and there is none upon Earth that I desire besides thee, my flesh and my heart faileth, but God is the strength of my heart and my portion for ever.* God his making himselfe ours, in the way of sanctification, satisfaction and spirituall comfort, is a sweet assurance of our being within his Covenant.

1. God all in all to man.

2. By *mans full application of himselfe to God*; this is another branch of the Covenant, *they shall be my people*: *Scholars* in my Schoole learning my will; *servants* in my house doing my worke; *Souldiers* in my army fighting my battels; *Subiects* in my Kingdome receiving my Lawes, and studying the exaltation of my name; *Children* in my Family abiding in my house, delighting in my presence, and rejoycing in their communion with me; and *trees* of Righteousnesse in my Orchard, bringing forth all their fruit to me; they shall be all that they are unto me, as a wife is what she is unto her husband, bringing forth children unto her husband, and caring how to please her husband: thus they who are in covenant with God, strive to be all that they are unto God, doe all for God, their full and constant care is how to please God, *they are* [a] *not their own*; they live not after their own fancy, they intend not themselves in what they do, but they are the Lords, in their understandings to know him, in their wils to intend him, in their imaginations to think upon him, in their affections to

2 Full application of man to God.

[a] 1 Cor. 6. 19.

to feare and trust him, to love and rejoyce in him, in their tongues to speake of him and plead for him, in their hands to work that which is good and honourable unto God, and in all their abilities therewith to honour him, prostrating all under the feet of God, referring and using all to the glory of God,

[b] Rom. 14 8. [b] *living and dying* (as the Apostle saith) *unto the Lord*, living as Gods servants, framing the whole way and order of their life according to Gods prescription, referring their whole life to the glory of God, and resting in all the labours and troubles of their life upon God, with a firme confidence, being assured that God takes care for them, and dying as Gods peculiar people, patiently submitting to the hand of God in the time of their dissolution, firmly depending upon God in the houre of their change, heartily desiring that God may be glorified by their death, and resting fully assured, that their temporall death shall be an entrance into eternall life; he who thus fully applies himself to God, may assure himself of his being in covenant with God.

3. By mans *participation of the spirituall and heavenly benefits which the covenant comprehendeth*, as,

1. The *donation of the Spirit*, it is the Lords promise to

[c] Ioel. 2. 28. [c] *powre out his Spirit* upon all flesh, to *put his Spirit within us*, and to cause us to walke in his wayes, so that he who is within the Covenant of God, hath the Spirit of God quickning and enlivening him, as the soule doth enliven the body;

[d] Ioh. 16. 12, 13 [d] *enlightning* and teaching him, guiding and leading him into the cleare and comfortable knowledge of all truth, as the guide leades the Traveller into the knowledge of the way wherein he is to walke, regenerating and

[e] Ioh. 3. 5. Ezek. 36. 25. [e] renewing him, sanctifying and cleansing him, as the water doth the flesh, and the fire the mettall;

[f] Mat. 3. 16. Ioh. 1. 32, 33. [f] *revealing* Christ in him, and making Christ appeare very glorious and amiable in his apprehension, as the most glorious Sun, the choyest pearle, and most renowned Prince, even the fairest of ten thousand, making the soule full of longings after him, and sick of love towards him;

[g] 1 Cor. 12. 13 1 Ioh. 3. 24. [g] *uniting* and joyning him unto Christ as the branch to the vine, as a member to the head to be enlivened by Christ, and to participate of all the benefits which flow from Christ;

[h] Rom. 8. 1, 14. [h] *ruling* and

and guiding him as a Pilot his Ship, framing and working his heart to an universall, holy and humble submission to the will of God, as the hand of the learner is guided by the teacher to write according to the whole copy set before him. To him that is within the Covenant, the Spirit of God is a Spirit of life, mortifying the old and quickning the new man. *Water* washing, refreshing and making his soule spiritually fruitfull. *Fire*, purging and consuming his remaining lusts, and making his heart to burne with love to God and man; *oyle of gladnesse*, filling his soule with spirituall alacrity and cheerfulnesse, and *a seale and earnest penny*, assuring him of his future blisse and peace in Heaven, and this communication of the Spirit is an undoubted pledge of mans being within the Covenant. Rom. 8. 2.

2. A second benefit compriſed under the Covenant is *Communion with the Saints*; all that are within the Covenant have a mutuall sweet and gracious fellowship with God and among themselves, *That which we have seen and heard* (saith S. *John*) *declare we unto you, that you may have fellowship with us, and that our fellowship may be with the Father, and his Sonne Jesus Christ*: He that is within the Covenant hath communion with God the Father by *adoption*, as a childe with the Parent by *participation*, receiving of the Fathers fulnesse and bearing his Image; by holy *walking*, having his conversation in Heaven, walking with God as *Enoch* and *Noah* did; by *invocation*, as a Petitioner with the King, being a daily earnest suter to the throne of grace; by *Faith*, living and walking by faith and not by sight, and also by *Love*, God dwelling in love, as the Apostle speakes: Hee that is within the Covenant hath communion with Christ, by *participation* of Christ and his benefits, by *dwelling* in Christ and Christ in him, being joyned with Christ in a spirituall wedlocke, Christ assuming him into his grace, and making him a member of his body, *bone of his bone and flesh of his flesh*, as S. *Paul* speakes, expressing their neare union and sweet communion with Christ, who are within the covenant of God: He that is within this covenant hath also communion with the Holy Ghost, the Spirit of God dwelling in him, *regenera-* 2. Communion with Saints.

generating and renewing him, *witnessing* his adoption, *helping* his infirmity, *sealing* up the pardon of his sin, and *restoring* him to more spirituall liberty and freedome; and hee hath likewise communion with all the Saints and *faithfull Servants of the Lord*, being partakers of one *Spirit*, living members under *one Head*, having the same love, being of one *mind* and of one *accord*, their *prayers* meeting mutually each for other at one and the same throne of grace, all building by one *rule*, all travelling by one *light*, all acting and moving by *one Spirit*, all feeding upon *one Word*, all fighting under *one Banner*, all running *one race*, and all serving *one Prince of peace*; they have fervent love one to another, singular delight each in other, and a very sweet and gracious communion one with another; and this holy and joyfull communion with the Saints of God abundantly argues mans being within the Covenant of God.

Psal. 16. 3.
1 Ioh 3. 14.

3 Regeneration.

3. A third benefit compriſed under the Covenant is *Regeneration*, the ſanctifying and reſtoring our corrupt nature to the image of God, a worke of God in all that are within the Covenant, a parcell of Gods promiſe to *put his law in their inward parts, and write it in their hearts*, to make a ſutableneſſe betweene them and his Law, to worke ſuch holines in their hearts, as ſhould in ſome good proportion anſwer that holineſſe which the Law preſcribeth, and this is requiſite to mans being within the Covenant, becauſe without this he cannot know God, he cannot be the friend of God, hee cannot pleaſe God, nor have any communion with God: he that is farre from holineſſe is farre from intereſt in Gods Promiſe: The captive woman under the Law had her apparell changed before an *Iſraeliti∫h* Souldier could aſſume her into a covenant of wedlock; man under the Goſpell muſt put off the old man and put on the new, ere he can have intereſt in Gods Covenant; the more fully, freely and conſtantly man conformes himſelfe to Gods precepts, the ſurer is his evidence of title to Gods promiſe. He whoſe obedience to the Law of God is *voluntary* without compulſion, *cordiall* without diſſimulation, *univerſall* without the allowance of any evill, *humble* without all oſtentation, *cheerfull*, free from all repi-

repining, *sincere* without any by or sinister intention, and *constant* without back-sliding may rest assured of being received into Gods Covenant.

4. A fourth benefit comprised under the Covenant by which man may discerne his being within the Covenant, is *Spirituall liberty and freedome*, a liberty of grace whereby the whole man is set free from the command and servitude of all sin; the *understanding* is free from ignorance, able to know God as a Father, with a cleare and comfortable submissive and affective knowledge; the *Will* is free from perverseneſſe, able readily and freely, fully and sincerely to intend God and his glory; the *imagination* is free from vanity, able with much joy to meditate and thinke upon God; the *affections* are free from base feare, carnall confidence, worldly love and fleshly joy, able to feare God *filially*, to trust on God *solly*, to love God *unfainedly*, and to rejoyce in God *spiritually*; the whole man bent and disposed to run the way of Gods commandements, as the Sun rejoyceth to run his race, and as the Rivers flow towards the Sea; this the *Psalmist* cals *an inlargement of the heart, to run the Way of Gods Commandements*, and this he mentions as a fruit of the *inscription* of the Law in his heart, *Thy Law ô Lord* (saith he) *is in my heart, and I delight to doe thy Will.* Mans assurance of being within Gods Covenant is sutable to his free and ready disposition in observing Gods precept.

5. A fift benefit comprised under the Covenant ministring assurance of mans interest in it, is *perseverance* in the state of grace, daily growth in the gifts of the *Spirit*, and a stedfast striving to more perfection. *I Will make an everlasting Covenant With them* (saith *God*) *and I Will put my feare in their hearts that they shall not depart from me*: they shall not depart from the knowledge of my truth to errour, from the faith of my promises to infidelity, from the wayes of my Commandements to by and wandring paths; from the love of me and my testimonies, to the love of earthly vanities: God ever preserves in the state of grace, whom he receives into the Covenant of grace; he that is in covenant with God abides with God, as the wife with the husband, he follows the

5. Perseverance

the Lord fully with *Caleb*, he is with God in every estate, in all changes as *Ittai* resolved to be with *David* both in life and in death, the longer he is in Gods Covenant, the *more beauty* he discernes in God, the *more sweetnesse* he finds in the Word of God, the *more pleasure* he takes in the service of God, the *more comfortable communion* he gaines with God, and the *more plentifull* and *soule-ravishing receivings* of grace, love and peace he hath from God, and therefore shines more and more like the light unto the perfect day, growes stronger and stronger like the house of *David*, *He waits upon the Lord and renewes his strength, he mounts up as the Eagles, hee runnes and is not weary, hee walkes on and doth not faint*; he goes from strength to strength, untill he doth appeare before the Lord in *Zion*.

Exhortation to get interest in the Covenant.

The carnall mans estrangement from the Covenant, and his misery in being out of the Covenant, ministers matter and occasion of labour and industry to every man to get into the Covenant, to be partaker of it, and to have assured interest in the benefits flowing from it, as *Noah* entred into the Arke to be preserved from the deluge of waters, so should wee enter into the Covenant of God, that we may be preserved from the deluge of those miseries which attend and wait upon the breach of Gods precepts. The men of *Ægypt* hearing of the fall of a grievous haile, such as would destroy both man and beast, *Hee that feared the Word of the Lord amongst them, made his servants and his cattell flee into the house*: Men hearing of the hayle, fire, brimstone and horrible tempest, which God will raine downe upon the wicked, should hasten into this Covenant, have sure interest in Gods free and gracious Promise, that they may be hid from the Lords wrath. And to the end we may have part in Gods Covenant.

Exod. 9. 20.

Meanes ministring interest in the Covenant.

1. Forsaking of sin.

1. We must *forsake our sinnes*, there must be warre against sin, or there can be no peace with God, *Moses* might not come nigh the burning bush untill hee had put off his shoes from his feet, *Because the ground where hee stood was holy ground*. Man cannot come nigh God, enter into covenant with God, unlesse the old-man, his old lusts be put off, because the Covenant of God is a holy Covenant, a Covenant belong-

belonging onely to the godly, *Godlinesse having the promise of this life and of the life to come.* Joseph *shaved himselfe and changed his raiment, and then he came to* Pharaoh, and *Pharaoh* tooke him to himselfe, and made many honourable Promises to him; man must shave himself, remove the ignorance and errour of his understanding, and change his raiment, *Put off the old-man which is corrupt, according to divers lusts, and put on the new man which is renewed in holinesse and true righteousnesse according to Gods image,* and then come nigh to God, and partake of all Gods gracious promises, according to that of the Lord by the Prophet, *Wash you, make you cleane, put away the evill of your Wayes, cease to doe evill, learne to doe Well, and then come ye and we Will reckon together, and though your sinnes were as red as scarlet, yet will I make you white as snow. I will deale mercifully with you, be reconciled to you, forgive your sinnes and receive you into my Covenant of peace:* The more the soule is emptied of sin, the more capable it is of Gods Covenant, the more assured of interest in it: Hee that holds fast his sinne, cannot lay hold upon the Covenant of God; hee that gives not a bill of divorce to his lusts, is uncapable of weddlocke with Christ.

2. We must *forsake our selves,* we must deny our selves, cease from our owne wisdome, as from a blind guide, from our owne strength, as from a withered reed, from our owne righteousnesse, as from a rotten ragg, and from our owne ends, as from low and base marks. Thus must wee deny our selves, or we can be no Disciples of Christ, no partakers of the mercies of God in him: Such as entered into Covenant with *David* were *in debt, in distresse and discontent.* He that will enter into Covenant with God, must see his debt, bee sensible of his sinne, feele the distresse and anguish of his soule, and be very much discontented with his corrupt and carnall estate: God communicates his mercies to them that are sensible of their miseries; the Lord loves them that are out of love with themselves; he esteemes them that loath their own wayes; whom doth Christ invite and call but the *heavy laden,* Such as are sensible and weary of their sins as of a heavy burthen; 2 Forsaking of our selves.

then; to whom is Christ sent with tydings of comfort, but to the *broken hearted.* When *Ephraim* repented, smote upon his thigh, and was confounded; then the Lord remembered him, then he was deare and pleasant to him, then hee said, *I will surely have mercy upon him,* then he proposed and set before him the Covenant of Salvation in Christ, promising him that a *woman should compasse a man*; contrite and broken hearted sinners are the proper subject of Gods sweetest mercies.

Ier. 31 19, 20, 21.

3. Relinquishment of the world.

3. We must *relinquish the world. Abner* fell out with the house of *Saul,* and then hee entred into Covenant with *David.* Man must first fall out with the world, take off his heart from the earth before he can enter into covenant with God; because the *love of the world* (as S. *James* speakes) *is enmity with God,* and he that is a friend of the world is an enemy to God; the first husband must be dead before the woman can joyne her selfe in wedlocke with a second man; man must be *crucified to the world, and the world unto him,* before he can be married unto Christ, enter into Covenant with Christ; when *Zacheus* received Christ into his house, he gave the halfe of his goods to the poore, and restored foure-fold to them from whom he had wrongfully taken: The world is much slighted where Christ is truely received: The soule is never filled with Christ, unlesse it be emptied of the earth, *Dagon* fals where the Arke is erected, the exaltation of Christ is the prostration of the world. Mans communion with Christ is sutable to his separation from the world. He that will enter this Covenant and associate himselfe with Christ, must with *Matthew* leave the receipt of custome; hee must with *Salomon* looke upon the world, as upon a thing of nought; he must according to the Apostles rule, *use the world as if hee did not use it.* He must *forget his owne people, and forsake his Fathers house,* that will have consortship with Christ.

4. Rejection of intimate communion with carnall persons

4. We must *renounce all intimate communion with corrupt and carnall people, come out from among them* (saith the Lord) there is the separation, *and I will be your Father, and ye shall be unto me for sonnes and daughters,* there is Gods receiving them into covenant and communion with him, the Prodi-

gall

gall deserted and repented of his fellowship with Harlots and riotous persons, and then his Father lovingly received and imbraced him. God is very propitious to such as repent of their sinfull fellowship with his enemies: God ministers many comfortable expressions of his love to them, who withdraw themselves from such as doe not love him: when *Moses* left *Pharaohs* Court, the Lord appeared to him in the wilderneſse, saying, *I am the God of thy Fathers, the God of* Abraham, *the God of* Isaac *and the God of* Jacob; the declination of fellowship with profane persons, is usually attended with a sweet enjoyment of Gods presence, and the ministration of many spirituall comforts; were we more thoroughly alienated from vaine men, wee should be more fully and sweetly acquainted with God, could we give a bill of divorce to profane persons, we should have a blessed and honourable wedlocke with Christ Jesus.

5. We must with all *diligence attend the Ministry* of the word. *Encline your eare, Come unto me* (saith the Lord) *Heare and your soule shall live, and I will make an everlasting Covenant with you.* God by the labours of his *Ministers* brings men into covenant with himselfe, by their labours hee opens the beauties and perfections of Christ, he makes them see their necessity of Christ, their misery without Christ, and their happinesse in the enjoyment of Christ, by their labours hee woes and perswades them to come to Christ, fils their hearts with earnest longings after Christ, with fervent and unfained love to Christ; and so *espouseth* them unto him, as *Abraham* by his Servant brought *Rebecca* to his son *Isaac*: Thus doth God by his Ministers, bring men to his Sonne Christ Jesus: Did wee not shamefully undervalue and profanely estrange our selves from the labours of Gods Ministers, wee could not be such strangers to Gods Covenant, nor so empty of those blessings which Christ ministers to true beleevers. Attend therefore Gods Word, if ever you meane to enjoy the benefit of Gods Covenant. 5. Attendance on the Word.

6. We must *readily and fully receive Christ.* Christ is the foundation of the Covenant, the promise is in Christ, *Josephs* 6. Fully receiving of Christ.

Bretheren came nigh to *Pharaoh* by *Joseph*, man comes nigh to God by Christ, findes favour with God, and partakes of all the mercies of God through Christ; through him we are made the *Sonnes of God*, thorough him wee are *accepted of God*, thorough him we *receive of Gods fullnesse* grace for grace; the receiving of the Lord Jesus is the receipt of all mercies, *in him we are blessed with all spirituall blessings in heavenly places*; without Christ wee are strangers to all Gods mercies, in Christ wee have title to all Gods blessings. *Josephs* bretheren were lovingly entertained of him, bringing *Beniamin* with them, without whom they might not looke him in the face; bringing Christ with us, God will graciously receive us, without Christ God will be a *consuming fire* to us? And therefore let us all labour thus to interest our selves in Gods Covenant, for hereby shall we have interest in all Gods *Promises*, as in so many pillars to support us, as in so many wel-springs to refresh us; in all the creatures, as in so many Servants, to minister their assistance to us; in all the *Ordinances* of God, as in so many Starres to enlighten us, as in so many dishes of spirituall dainties to feed us, as in so many heavenly *Bethesda's* to heale us, and in all the *attributes* of God, as in so many branches of the tree of life to shelter and shadow us, interest in the power of God to uphold us, in the wisedome of God to guide us, in the mercy of God to pardon us, in the presence of God to encourage us, in the love of God to solace us, and in the All-sufficiency of God every way to satisfie and content us. Sweet and sure, full and everlasting, joyous and honourable are the Prerogatives and comforts which are obtained by interest in Gods Covenant.

CHAP.

Chap. XVIII.

Declaring the misery of naturall Man without Hope.

The fourth Alienation declaring naturall and carnall mans misery, is an Alienation from *Hope*. Without hope: The hope of salvation by Christ, from this hope man in his corrupt and carnall estate is estranged. Hope *is a grace inclining and disposing a regenerate and beleeving soule with assurance and patience to expect and wait for the accomplishment of such good things as God in Christ hath promised, and faith apprehendeth.* Gird up (saith Saint *Peter*) the loynes of your minds, be sober and *hope* to the end for the grace that is to be brought unto you at the Revelation of Jesus Christ, all grace is dispensed through Christ, the full communication hereof is reserved till Christs second comming, and hope waits for the receiving of it in and through Christ: The cause efficient of this hope is God, the Author and giver of all good, it is not a worke of nature, but of grace, not of man, but of God. *Blessed be the God and Father of our Lord Iesus Christ, which according to his abundant mercy hath begotten us againe to a lively hope by the resurrection of Iesus Christ from the dead.* Wherein you have the Author of this hope, God, a gracious and loving Father in Christ; the moving cause, the mercy of God; the antecedent, regeneration; the foundation, prop or pillar of it, Christ risen from the dead, the full accomplisher of mans welfare; the inward instrumentall cause, or root of hope, is a lively and saving faith; *Faith is the ground of things hoped for*; the object of this hope is God in Christ, all good things flowing from the grace of God in Christ to the soule of man; therefore is Christ called the *hope of glory*, and we are bidden to *hope for grace by Christ*. The Seate or Subject of Christian hope is a regenerate and renewed heart, therefore termed the *hope of the godly*: Of this hope carnall men are destitute, *having no hope*, no hope of salvation; the *Gentiles*

1 Pet. 1. 13.

Heb. 11. 1.

Col. 1. 27.

before Christ was preached to them, having no promise of life, no Mediator between God and them, had no hope of salvation. Carnall men under the Gospell, being no children of God by regeneration, no members, no partakers of Christ by faith, having no interest in Gods covenant of life and peace, no title to Gods promise of grace by Christ, they have no hope Whence you see, That,

Doct. *Corrupt and carnall man hath no true and assured hope of salvation.* There is no hope of that mans salvation that continues corrupt and carnall; there is no salvation in that estate: In *Pauls* shipping towards *Rome*, when neither Sunne nor Starres for many dayes appeared, and no small tempest lay on them, *all hope that they should be saved was then taken away.* When neither Sun nor Star, neither Christ nor any saving grace appeare in the soule of man; and when the conscience of carnall man works like a tempest within him, then however he flattered himselfe in the houre of his spirituall slumber, and promised salvation to himselfe; yet now all hope of being saved is taken away; now he sees he is in the state of damnation: now he sees, as *Peter* told *Simon Magus*, that he is *in the gall of bitternesse, and in the bond of iniquity, and that he hath no part nor lot in Christ*; but is, as the Psalmist saith, *farre from salvation*, farre from the knowledge, faith, hope and sence of salvation; *they looke not to the holy One of Israel*; they looke not unto God as to their King to command them, as to their Counsellor to guide them, as to their Physician to heale them, as their rooke to support them; their hope is not in him, their expectation is not from him; their estate who live under the power of corruption, is no estate of Christian hope, but of desperation, having no ground to hope or look for salvation by Christ: For,

Acts 17.20.

Acts 8.21,23 Psal.119.155. Isa.30.1.

Groũds hereof. 1. Vncapableness.

1. The carnall man is *uncapable* of Christian hope. Hope is a heavenly guest, and dwels not in an uncleane and unregenerate heart; the carnall soule is an empty house, wherein *dwelleth no good thing*, no saving gift and grace of God: He that is not of God cannot hope in God; he that is not in Christ, cannot expect and wait for salvation by Christ; the

Rom.7.18.

carnall

carnall man is *dead* in ſinne; the corporally dead have no more any humane hope, *their breath goeth out of their noſtrils*, and as their *thoughts*, ſo their hopes periſh, the ſpiritually dead have no ſpirituall hopes, where there is no life of grace, there is no hope in Chriſt; the carnall man is *blinde*, and cannot diſcerne Chriſt, he is ignorant of Chriſt, he knowes not the things belonging to his peace, and how can he hope in Chriſt whom he knowes not; the carnall man is *proud*, he *truſts in himſelfe*, in his owne abilities, in his owne worth, in his owne duties, and therefore cannot hope in Chriſt; No man hath or can have a lively hope in Chriſt but he that is *begotten againe by the reſurrection of Chriſt*. Pſal. 14. 4. 1 Pet. 1. 3.

2. The carnall man *wants the inſtrumentall cauſe*, and root of hope: Faith is the mother, and hope the daughter; Faith is the root, and hope the branch; Faith is the cauſe, and hope the effect; Faith apprehends the promiſe, and hope expects and waits for the thing promiſed; therefore the Apoſtle termeth *Faith the ground of hope*: Now the carnall man beleeves not, he builds upon the ſand, and not upon the rocke; he is wedded to the world, and not to Chriſt; he confines himſelfe within himſelfe, and commeth not out of himſelfe to Chriſt; he bringeth forth his fruit unto himſelfe, and not unto Chriſt; he reſteth in the creature, in himſelfe, in ſome gift, or duty of his owne; he takes not up his full and everlaſting *reſt* in Chriſt, and therefore beleeves not; and as where is no root, there is no branch, ſo where there is no faith, there is no hope. 2. Want of inſtrumentall cauſe. Heb. 11. 1. Hoſ. 10. 1. Heb. 4. 3.

3. The carnall man is *alienated from the props, pillars, and ſupporters* of Chriſtian hope; that is to ſay, *the promiſe of God, the grace of God in Chriſt, and the merit of Chriſt*: Theſe three ſupport, and beare up the hoping and waiting ſoule, as the three pillars bore up the hangings in the Tabernacle: Theſe three are like three Cities of Refuge, appointed by *Moſes*, to which the purſued malefactor betooke himſelfe; to theſe doth the guilty beleeving ſoule, purſued with the ſence of Gods diſpleaſure, the noiſe of his ſinne, and cry of his conſcience, betake himſelfe, hoping and expecting conſolation from them. Now to all theſe the carnall man is a ſtranger, 3. Alienation from pillars of Hope.

they belong not to him, they are childrens bread, dogs may not taste them, they are Doves wings, Owles and Ravens have no hiding place under them; He that *hateth to be reformed*, hath nothing to doe with Gods covenant; carnall men receive the *grace of God in vaine*, they embrace not the mercy of God in Christ tendred to them in the Gospell, they reject it, they are no more changed, nor bettered by it, then the rocke by the raine, or the blinde by the Sunne, not being mingled with faith, it doth not profit them; the merit of Christ doth not advantage them, his righteousnesse doth not justifie them, his death doth not mortifie their lusts, his resurrection doth not quicken their soules, his intercession doth not reconcile them unto God, his ransome restores no spirituall freedome to them, and therefore they have no hope of salvation.

Ps. 50.
2 Cor. 6. 1.
Heb. 2 4.

4. Estrangemẽt from the way to salvation.

4. The carnall man is a *stranger to the way to salvation.* There is a way of *faith* in Christ, Christ is the way, the truth, and the life, him the carnall man knowes not, he never studied, never learned Christ, *as the truth is in him*; he knowes not Christ *living* in his soule, as he knows his soule living in his body; he knowes not Christ *enlightening* him, as the eye knowes the Sun, whose light is sweet unto the eye; he knowes not Christ *ruling* and raigning within him, as the souldiers knew the *Centurion* commanding them, and they yeelding ready subjection to him; he knowes not Christ *conquering* and subduing Satan and his owne lusts, as the *Israelites* knew *Joshuah* vanquishing and treading upon the necks of the Kings of *Canaan*; he knowes not Christ *sanctifying*, and cleansing his soule, as *Naaman* knew *Jordan* washing his leprosie from him; he knowes not Christ *ministring* the fulnesse of God unto him, as the people of *Egypt* knew *Joseph* ministring to them, and supplying their wants. Carnall man is very ignorant of Christ, far from sweet acquaintance with him, and comfortable experience of his soule-saving ministrations: There is a way of *spirituall poverty*, and self-denyall, wherein a man walks humbly with his God, ceasing from himselfe, from his owne wisedome, will, reason, purpose, and affection, abased below the dust, in the apprehension

Mica. 6.

prehenſion of his owne uncleanneſſe, emptineſſe, and unworthineſſe, renouncing himſelfe, his owne gifts, abilities, and performances, going cleane out of himſelfe unto Chriſt; labouring to be *found in Chriſt*, and not in himſelfe, making Chriſt all in all unto him, ſeeking his whole ſalvation from Chriſt, and proſtrating himſelfe with all that is his under Chriſt; this is a way in which the carnall man treads not, he is ſtill full of himſelfe, he dreames of a ſelf-ſufficiency at home, and looks not beyond himſelfe; he ſtayes in his legall righteouſneſſe, and is ſhamefully guilty of ſelf-love, and ſelf-ſeeking: There is a way of *new obedience*, and true holineſſe, in which the carnall man walks not; he wanders like an erring traveller from this path, and ſtumbles like the blinde; *their feet* (ſaith the Prophet) *run to evill, and they make haſte to ſhed innocent bloud; their thoughts are thoughts of iniquity, waſting and deſtruction are in their paths, the way of peace they know not, and there is no iudgement in their goings, they have made them crooked paths, whoſoever goeth therein ſhall not know peace.* He that runs not the race, hath no hope to obtaine the prize; he that fights not the battell, hath no hope to win the crowne; he that ſowes not his field, hath no hope to reape it, he that runs not the race of Gods Commandements, he that fights not Gods battels, hath no hope to win the prize, which is eternall life, nor yet to weare the crowne of glory: *He that ſowes to the Spirit doth of the Spirit reape life everlaſting; but he that ſowes to the fleſh doth of the fleſh reap deſtruction.*

Phil. 3. 10.

Iſa. 59. 7.

Gal. 6. 8.

CHAP. XIX.

Shewing the vanity of prophane Mans hope of ſalvation.

THe carnall mans eſtrangement from the hope of ſalvation, diſcovers and layes open the vanity and deceitfulneſſe of prophane mens hopes of having life and glory by Chriſt: Though they have no true and ſaving faith in Chriſt,

though they have no experience of the espousall of their souls to Christ, though they have no fervent and unfained love to Christ, no evidence of Christs living in them, no knowledge of Christs holy and gracious working upon them, no sence of Christs love to them; yet they hope Christ will save them.

H. 8. 6. *Haman* hearing that King *Ahasuerus* had a purpose to honour some man, concluded presently, that himselfe must be the man whom the King delighted to honour, though the issue crost his expectation. Carnall man hearing of Gods mercy, Christs merits, and the Lords purpose to exalt and honour man, presently feeds and fils himselfe with hopes that he shall be the man, presumes that God will honour him, though in the end he meets with *Hamans* portion, a gallowes in hell in stead of a crowne in Heaven. As the foolish man in the Parable built his house upon the sand: so doe all the carnall men in the world, build their hopes of salvation upon some sandy and rotten foundation, which at length sinks and suffers them to fall shamefully, fearefully, finally, as the house did which was built upon the sand. Now if you aske what those false and deceitfull props and pillars are, upon which carnall men usually build their hopes: I answer,

1. Superstitious Hopes. 1. Some built their hopes upon *superstitious observations*, they receive for Doctrines the *commandements of men*, the traditions of their superiours and predecessors. In the observation of these they are very full and frequent, very precise and punctuall, and hereupon they promise themselves salvation: Thus *Paul* before his conversion, *after the strictest sect of their Religion lived a Pharisee, and was very zealous*, and thought himselfe alive when he was dead, perswaded himselfe he was in the state of grace, when he was in the state of damnation; a childe of God, when he was one of Satans brood; a friend of God, when he was an adversary of the Lord; a pillar, when he was a destroyer of the Church. The observers of humane Doctrines are very full of miserable blindnesse, possest with an overweaning opinion of the goodnesse of their condition, shamefully mistaking their estate, perswading themselves that that doth much endeare them, and highly commend them unto God, which makes them

Acts 26 5. Rom. 7. 9.

them a very abomination before the Lord.

2. Some build their hopes upon a *formall profession* of Christ, and Christian Religion. *Micah* had great hopes that God would blesse him, because he had gotten a *Levite* to his Priest, though he continued an idolater: Many men promise themselves great peace and glory, because they have the Gospell, heare the Word, receive the Sacrament, are called after the name of Christ, though they live in all prophaneness: The foolish Virgins were very secure, and promised much unto themselves from their lamps, though they were empty lamps: Many a vaine and foolish man is secure and confident of his salvation by reason of his profession, though an empty one; though he be an *empty vine*, bringing forth all his fruit to himselfe, doing all for himselfe, and nothing for God and Christ, professing, as the Apostle saith, that they know God, being the meane while disobedient and reprobate to every good worke. This is the common foundation on which all carnall Protestants build their hopes; like the *Pharisees* boasting that they were the children of *Abraham*, though they did the works of the Devill, being like the Locusts in the *Revelation*, which had outwardly the face of a man, and the haire of a woman, but within the teeth of a Lyon, and behinde, the tayle of a Scorpion: Thus these men have outwardly the name of Christians, a profession of Christ, but as savage and indomitable as the Lyon, as full of all sinne, as the Scorpion of venome; and what a fond thing is it for a man to build his hopes upon an empty profession? Will a husband delight himselfe in his wife, because she professeth him to be her husband, living the while in adultery with strangers? Will the King honour a man for professing him to be his King, not ceasing to plot treason, and act rebellion against him? Is there any hope that Christ will take pleasure in a man, or honour him, because he cals him Husband, Lord and King? in the meane space committing fornication with the world, plotting spirituall treason, and acting open rebellion against him: Surely such men are like *Nebuchadnezzars* Image, and it will be with them as with *Nebuchadnezzars* Image at last; his Image had a head of gold, but feet of clay, and

Luk. 10. 15.
2 Formall Hopes.
Iud. 17. 13.
Mat. 25.
Hos. 10. 1.
Tit. 1. 16.
Ioh. 8.
Rev. 9. 7, 8.
Dan. 2.

and the ſtone hewne out of the mountaines without hands brake it in peeces : Such men have a golden profeſſion, but an earthly and uncleane converſation, and Chriſt at laſt will daſh them in pieces, as an iron rod a Potters veſſell. As Chriſt curſed the Fig-tree which had leaves and no fruit : ſo will he curſe them that have the leaves of Chriſtian profeſſion, but want the fruit of a good converſation; a barren profeſſion doth but aggravate the condemnation of a Chriſtian.

Mat. 21 19.

3 Mercinary hopes.

3. Some build their hopes upon their *elymoſynary duties*, and works of charity; becauſe they are bountifull to the poore, they hope they ſhall be ſaved, they truſt in their good works, and hope to purchaſe heaven by their beneficence, excluding Chriſts merits : As the builders of old, by raiſing a Tower thought to preſerve themſelves from an after deluge, and ſcale the wals of Heaven ; but as their hopes periſhed, God confounding their worke, ſo will the hopes of theſe mercinary and proud workers, their beſt works without Chriſt will bring confuſion inſtead of ſalvation upon them ; The ſword in which *Goliah* truſted, cut off his head ; whatſoever a man doth reſt upon beſides Chriſt, he is confounded by that wherein he truſteth. It may ſeeme ſtrange, and yet is very true, that many mens good works prove more prejudiciall to them then their evill works ; their bad works prove an occaſion of humiliation to them, and drive them wholly out of themſelves unto Chriſt ; their good works puffe them up, and make them ſtay in themſelves, and never come to Chriſt ; and ſuch men as have no better foundation then their works of charity to build upon, the Apoſtle will tell them, that a man *may give all his goods to the poore, and yet be nothing*.

Gen. 11. 4.

1 Sam. 17.

1 Cor. 13.

4 Comparative hopes.

4. Some build their hopes upon their not being *ſo bad as the worſt*, they compare themſelves with ſuch as are worſe then themſelves, and thereupon conclude they are in a good eſtate, this is, as if a man having many ulcers, ſhould yet perſwade himſelfe he is very beautifull; becauſe he is not as leprous as *Gehezi* was : As if a man guilty of many ſmall felonies, ſhould perſwade himſelfe the Judge will ſave him, becauſe he is not ſo notorious a malefactor as *Barabbas* was, or

as

as if a man indebted an hundred pounds more then he is worth, should perswade himselfe he is rich, because he is not indebted so many thousand pounds as some others are: This was the deceit and false flattery of the Pharisee, *I thanke God* (saith he) *I am not as other men are*, extortioners, unjust adulterers, or as this Publicane. Men dye not all of one sicknesse, some have more pestilentiall diseases then others, yet all dye, the wages of all sinne is death: It is not he who is not so bad as others, but he that is a *new Creature* in Christ, that hath assured hope of life and peace, to them that are in Christ there is no condemnation who walk not after the flesh but after the Spirit. Luk 18. Rom. 6. 23.

5. Some build their hopes upon the *mercies of God and merit of Christ*, presuming they may be securely sinfull, because God is mercifull, and that they may still run on upon Gods scoare, because Christ hath given himselfe a ransome; and thus they turne the grace of God into wantonnesse, and harden themselves by those mercies which should leade them to repentance, turning their physicke into poyson, and the meanes of their freedome into chaines and fetters to tye them the faster in their thraldome; and what is this, but as if a man should tumble himselfe in the mire and durt, because there is water enough in a Well to wash him, yet a sealed deep Well whereof he hath no bucket to draw: Or as if a man should give himselfe many mortall wounds, because there is a Surgeon that can cure him, of whose help he hath yet no promise; Gods mercies and Christs merits minister pardon and peace to such alone as turne from iniquity, and walke in the wayes of peace: All mercies prove curses which lead not the soule to God and Jesus Christ; The meditation of Gods mercy can never truly comfort thee unlesse it humble thee. *Benhadads* servants hearing that the Kings of *Israel* were mercifull Kings, came not before *Ahab* with their bowes bent, and swords drawne, but with roapes about their necks, and sackcloth about their loynes. He that comes to God in the confidence of his mercies, must lay aside the weapons of his sinne, and come with teares in his eyes, and godly sorrow in his heart, because *there is mercy with the Lord that he may be feared*: 5. Presumptuous hopes.

feared: not to encourage man to continue wicked; not knowing (as S. *Paul* saith) that the goodnesse of God ought to *leade thee to repentance*, but after thy hardnesse and impenitent heart, treasurest up against thy selfe, wrath against the day of wrath, and revelation of the righteous judgement of God.

Rom. 2. 4.

5 Humiliation hopes.

6. Some build their hopes upon their *Humiliations and Repentance*, they have beene in affliction of conscience, they have beene humbled for their sinnes, and have beene many dayes in great anguish of spirit, and in this they rest, here they stay and hope by this to be saved; thus the people in the Prophet, *We* (say ye) *have fasted, and We have afflicted our soule*, and for this they thought to be heard and accepted of the Lord, but there is a legall, as well as an Evangelicall repentance, a sorrow arising from feare and not from love, from the apprehension of Hell and not of Heaven, from the sence of wrath, and not from the working of love, from the feeling of terrours and not from the hatred of sinne, a sorrow of slaves and not of sonnes, a sorrow which worketh unto death, and not a sorrow which worketh *Repentance to Salvation*: a man may with *Caine* cry out of the greatnesse of his *iniquity*, and his sorrow sinke him even as low as Hell; hee may with *Ahab* put on sack-cloth and walk humbly many dayes; he may with *Pharaoh* in his anguish, send for the Minister of the Lord, and acknowledge his sinne, and intreat the prayer of Gods servants, on this he may build his hopes and deceive himselfe; that repentance which doth not supple and soften and change the heart is little worth; the Lord smote the Rocke and waters gushed out, yet it continued a Rocke; God smites the heart of many men with perplexing and terrifying strokes, to the drawing of many teares, and yet it continueth a hard and stony heart; that sorrow which workes not the mortification of sinne, gives no assurance of the remission of sinne. *Is it such a fast* (saith the Lord) *that I have chosen, a day for a man to afflict his soule, is it to bow downe his head as a bull-rush, and to spread sack-cloth and ashes under him; wilt thou call this a Fast, and an acceptable day to the Lord; is not this the Fast that I have chosen, to loose the bands of wickednesse*;

Isa. 58. 2.

2 Cor. 7. Gen. 4.

neſſe ? &c. that ſorrow which doth not lead a man out of himſelfe to Chriſt, which diſſolves not the chaines of his ſin, and inables him to come freely and fully home to Chriſt, and fill him with the ſence of Chriſts comforts, which emptieth man of his ſinne and of himſelfe, and puts him upon Chriſt for all fullneſſe, is a ſorrow miniſtring no other then falſe and deceitfull hopes of ſalvation. Mat. 11.28.

7. Some build their hopes upon *their Reformations*, they are eſcaped from many pollutions, they have forſaken many of their evill wayes, and they are not the ſame they were in time paſt, and therefore hope to be ſaved, and with this they pleaſe and deceive themſelves. *Saul* deſtroyed the refuſe of the ſtuffe, but ſpared the lowing Oxen and the bleating Sheep, and yet thought he had done an acceptable worke, but he was deceived, God rent the Kingdome from him; the Reformation which is not univerſall is hypocriticall; the Traveller that forſakes not every falſe path, looſeth his labour, all his turnings and returnings are in vaine; hee that returnes not from every ſinne, never returnes to God; the woman which reſerves one ſtranger in her boſome, her heart never returnes to her husband; there is no returning to Chriſt without the depoſition of every ſinne, Chriſt hath no being where any one ſinne hath allowance and dominion; beſides he that ſtayes in his Reformation, and lookes not beyond it unto Chriſt for ſalvation, makes an idoll of it, and deludes himſelfe in hoping for Salvation by it; mans Reformation deſtroyes him, if it makes not Chriſt more ſweet and precious to him. 7. Reformation hopes. 1 Sam. 15.

8. Some build their hopes upon their *uſe of ſacred and religious duties*: becauſe they heare and pray and faſt and conferre of holy things; in this they reſt and by this they hope to be ſaved, *Lord* (ſay they) *haſt not thou taught in our ſtreets? and have not We eate and drunke in thy preſence?* Have not we beene hearers of thy word, frequenters of thy houſe, receivers of thy Sacraments, and ſhall not we be ſaved? though they be like *Pharaohs* leane kine, eating the fat and yet ſtill leane, like them of whom the Apoſtle ſpeakes, who were alwayes learning, yet never came to the knowledge of the truth, like *Ezekiels* hearers, whoſe hearts went after their covetouſ- 8. Daty hopes. Lu. 13. Gen. 41. 2 Tim. 3. 7. Ezek. 33. 31.

tousnes, yet they hope for their frequency in these duties, to be saved, though their prayers still return like *Noahs* Dove at the first empty, bringing home no treasure from Heaven to the soule, though they returne from the word and Sacrament, as Ier. 14. the children of the Nobles in *Jeremy*, from the pits, with their pitchers empty, yet they flatter themselves and hope for this to be saved, as the Harlot in *Salomon* for her *peace-offering*, but Prov. 7. as the man at the wedding feast without his wedding garment, though at the feast, was bound hand and foot and cast into outer darknesse; thus men using holy duties, comming to Christs wedding feast, staying in the duty and not putting on Christ, will be cast into utter darknesse at the last. Many Mat. 22. 11. deale in this behalfe with Christ, as other wedding guests do with the Bridegroome, they are invited, they accompany the Bridegroome, they see and heare the wedding, but they receive him not in wedlock, because either they are already married, or else there is no contract betweene them and the Bridegroome; thus Christ inviteth men to holy duties, his wedding feast, they accompany Christ to the feast, to the Banquetting-house, they goe along with him in the use of the duties, but further they goe not, they are already wedded to the world, and to some lust of theirs, at least they have no matrimoniall love to Christ, they take him not to husband, they returne without him: Now as it were a great folly in a woman to perswade her selfe, that such a man were her husband, and that all his dignities and riches were hers, because she was at his wedding feast: thus it is a great deceit in man to hope that Christ is his, that salvation and all the benefits of Christ are his, because he hath bin at Christs wedding feast, done the sacred duties, but not taking Christ in wedlock to his soule; the use of holy duties, do no further give man hope of salvation, then as they take a man off from the world, empty a man of sin and of himselfe, espouse man to Christ, derive and draw from, and fill the soul with Christs fullnes, and make Christ more glorious and amiable in mans apprehension: and thus you see a few of the many rotten and sandy foundations, whereupon carnall man builds his hopes of salvation.

CHAP.

Chap. XX.

Shewing how a Man may discerne the soundnesse of his Hope.

THe carnall mans having no hope of salvation, building his hopes upon rotten and deceitfull pillars, ministers occasion to every man to see that he build his hopes of salvation by Christ upon firme and sure grounds, and that he have cleare and lively evidence hereof in himselfe.

The Question therefore here will be, how a man may discerne the truth and soundnes of his hope? For answer whereunto you must know that whereof true and sound hope is, there is,

1. *A preparation fitting and disposing of the whole man to Christ and the things of Christ, for Christ, and the service of Christ*: This the Apostle cals a guirding up of the loines of the mind, *Gird up* (saith he) *the loines of your mind, and hope perfectly*: Doe as travellers that weare long garments, as they gird up their garments, that they may not hinder and tire them in their travell, that they may walke freely and cheerfully in their journey: Thus take off your hearts and thoughts from the world, disburthen your selves of all carnall lusts, and worldly distractions, raise your thoughts and desires to Christ, and the things of Christ, cast aside all impediments, and come speedily, fully, freely, and joyfully unto Christ. It is said of *Rebeckah*, having resolved to joyne her selfe in wedlocke with *Isaack*, upon the motion of *Eleazer*, *Abrahams* servant, that *she rose up and her damosels, and they rode upon Camels and followed the man*. The soule being upon the motion and perswasion of Gods Minister, resolved to take Christ to Husband, and having assured hope of enjoying everlasting consortship with Christ, riseth up from the earth, and all the faculties, thoughts and affections thereof rise together with it, and come speedily, not slowly but on horseback, with all readi-

1. Preparation to Christ.

nesse

neſſe to Chriſt, following the holy and wholſome inſtruction of Gods Miniſters, *ſhe forſakes* (as the Pſalmiſt ſaith) *her fathers houſe, and forgetteth her owne people*, rejecteth her old wayes, cuſtomes, and carnall acquaintance, and commeth unto Chriſt in her garment of needle-worke, prepared and beautified by Gods Spirit: The more a man doth hope in Chriſt, the more he prepares himſelfe for Chriſt, the more fully he applyes himſelfe to Chriſt, and the more he ſtrives for full communion with Chriſt.

2. Study and practiſe of holineſſe. 1 Iohn 3.3.

2. There is an *earneſt and conſtant ſtudy and practiſe of holineſſe.* Hope of ſalvation by Chriſt works conformity with Chriſt: *Every man* (ſaith Saint *John*) *that hath this hope, puriſieth himſelfe as Chriſt is pure.* He that hath moſt hope of being ſaved, is moſt laborious to be ſanctified; whoſoever hath this hope, ſinne is the fowleſt ſpot in his eye, the heavieſt burthen to his backe, and the moſt troubleſome inmate in the houſe of his ſoule; and therefore he putteth himſelfe to it to the utmoſt to purge this out, and againe holineſſe is to his eye the moſt glorious Starre, to his noſthrill the ſweeteſt flower, in his eſtimation the choiſeſt pearle, and the nobleſt crowne, and therefore ſtrives to excell in this; and to be like Chriſt, is taken by him for the greateſt happineſſe; he that ſaith, he hopes to be ſaved, and yet labours not to be ſanctified, doth but dreame and not hope, whoſoever waits for Heaven waits for it in the way of ſanctification.

3. Holy Patience. Iſa. 8.17.

3. There is a *holy patience towards God.* The ſoule conſtantly and quietly cleaving to the Lord, in ſeeking and waiting for all bliſſe and happineſſe from the Lord, though for the preſent exerciſed with many temptations and tryals, and having it's comfort many times eclipſed and much obſcured, never repining againſt God, never preſcribing to God, never ſtepping aſide to any forbidden meanes from God, but quieting it ſelfe in the will of God, *waiting upon the Lord, when he hides his face from him, and looking for him*, as he that hath ſeen the Sun in the day time, and hath aſſured hope of the Suns returne, waits for him patiently in the darkeſt night, untill his riſing and re-appearing: thus he that hath felt the light of Gods countenance ſhining upon him, and hath aſſured hope of the ſenſible,

sible returne of Gods favour, waits for it with patience in the darkest night of his distresse, *being assured that his anger endureth but a moment, and that in his favour is life, that weeping may endure for a night, but ioy commeth in the morning.* He that hath the most assured hope of receiving good things from God, is best able to quiet himselfe in the will of God: Mans hope of enjoying future comforts doth very much mitigate and sweeten mans present sorrowes: *If we hope for that we see not, then* (saith Saint *Paul*) *doe we with patience wait for it.*

Psal. 30.

Rom. 8. 25.

4. There is *ioy and delight in God and Christ.* He that assuredly hopes and waits for the receiving of all good from God and Christ, for a full, a sweet, and everlasting communion with God and Christ, cannot but rejoyce and delight himself in God and Christ: The betrothed woman which hath assured hopes of enjoying a comfortable wedlocke with such a man, hath many joyfull thoughts of him; the betrothed soule assuredly hoping for a comfortable, honourable, and everlasting wedlocke with Christ, hath many joyfull and soule-ravishing meditations touching Christ, rejoycing and delighting in him as in the *root* which gives him life, as in the *Sun* which sends him light, as in the *treasure* where he finds all riches, as in the *Paradise* wherein he meets with all comforts, and as in the *Arke* which beares him up in every deluge; Christ is the onely joy of such as hope in him, *rejoycing in hope of the glory of God,* and being *begotten againe to a lively hope, we rejoyce therein with ioy glorious and unspeakable.* His hopes in Christ are dreames, falshoods, and carnall presumptions, who doth not delight himselfe in the Lord Jesus.

4. Delight in God & Christ.

Rom. 5. 2.

5. There is *holy Security and boldnesse of heart, and a sweet acquiescence in the favour of God shining upon the soule through the face of Jesus Christ,* inabling a man to possesse his soule in peace and patience in the midst of all troubles, as the ship lyeth safe at anker in the haven, in the midst of the stormy tempest; inabling man after many difficulties, and sharp conflicts to say, *Returne unto thy rest, O my soule, for the Lord hath dealt bountifully with thee*; apprehending God as a Father, Christ as a Husband, the promise of God as a firme and sure rocke to support him, the Attributes of God as so many Chry-

5. Holy security.

Psal. 116.

ſtall ſtreames to refreſh him, as ſo many beames of the higheſt and moſt glorious Sun to warme him, as ſo many hiding places to ſhadow and ſhelter him, and all the ſeverall acts and paſſiges of Gods providence, as ſo many outgoings of Gods *love* and mercy towards him, cauſing him to *glory in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not aſhamed.*

Rom. 5. 3.

6. Laſtly, in a word, where true Chriſtian hope is, it makes a man thinke *humbly* of himſelfe, and *highly* of Chriſt, hoping for nothing from himſelf but for all things from Chriſt, it emptieth man of himſelfe, and cauſeth him to fetch all from the fulneſſe of Chriſt; it cauſeth him to have his whole *dependance* upon Chriſt, as the houſe upon the rocke, depending upon him for life to quicken him, wiſedome to direct him, power to uphold him, righteouſneſſe to juſtifie him, holineſſe to ſanctifie him, mercy to forgive him, peace to quiet him, and bleſſing to make all ſucceſſefull to him. &c. True hope makes a man, a man of *courage* in all holy undertakings, in the open profeſſion of God and his Teſtimonies, in the patient tolleration of all afflictions, in the Chriſtian and conſtant abiding of all reproaches and contradictions for the Lord Jeſus: This inables man to poſſeſſe his ſoule in a *holy ſilence*, when the world loades him with the heavy burden of many wrongs and injuries, this fils him with fervent and *frequent Prayers*, and ſupplications; the more he hopes, the more he prayes, and the ſweeter anſwer he receiveth to the Petition which his ſoule maketh, hope of finding much quickens and ſtrengthens man in ſeeking, unfained hope in God is ever attended with ſome comfortable manifeſtation of God. God will not leave that ſoule in darkneſſe which hopes in his mercies, the hoping ſoule ever meets with matter of prayſes and rejoycings after long ſorrowes and patient waitings.

Pſal. 31. 24.

Pſ. 38 14, 15

heavenly Ile

CHAP.

CHAP. XXI.

Shewing the carnall man in his corrupt estate is altogether alienated from God.

THe fifth and last Alienation, declaring the carnall mans misery, is an Alienation from God, *Without God in the world.* Atheists, either not beleeving there was any God at all, or not beleeving aright, but imbracing and adoring an Idoll, instead of the true God; but in as much as neither the *Ephesians*, nor other *Gentiles* were void of all Religion; but all acknowledged and adored some Deity, how doth the Apostle call them Atheists, and say they were without God in the world?

Answ. 1. They were without the Scriptures, the light by which God shineth from above into the soules of men, the spirituall and heavenly glasse by which God doth reveale, and shew himselfe plainly and clearly unto man; and being without the word of God, they were without God, as *Israel* being *Without a preaching Priest, and without Law*, is said to have been *Without the true God.* He that is without the word is also without God. 2 Chro. 15. 3.

2. They were without the *knowledge* of God, as the blinde is without the Sun, *they walked in the vanity of their minde, having their understanding darkened, being alienated from the life of God through the ignorance that is in them.* Eph 4. 18.

3. They had *false opinions* of God, their apprehensions of God were corrupt and carnall, that which they apprehended was not the true God, but an Idoll, *their fooliſh heart was darkened, and they changed the glory of the incorruptible God into an Image made like to corruptible man*: And as an Idoll is nothing, of no divine power and vertue, so the Apostle reputeth their opinions, and adorations of God as nothing, and saith they were without God: Not God, but an Idoll is the object of superstitious odoration. Rom. 1.

4. They *knew not, beleeved not, loved not, adored not God*

in Christ; God is no where rightly and truly knowne and ſerved but in Chriſt; whatſoever is adored out of Chriſt, is an Idoll, and not God; He that is without Chriſt, is without God; no man comes to God, that makes not Chriſt the way; no man knowes God, that beholds him not in the face of Chriſt, *He that denyes the Sonne hath not the Father* (ſaith Saint *John*) And thus they were without God in the world; and hence obſerve, That,

Iohn 2. 23.

Doct. *Man in his corrupt and carnall eſtate is altogether eſtranged from God*, he hath nothing of God within him, God doth not ſhine into his heart, God lives not graciouſly in his ſoule, God works not powerfully and ſavingly upon him: He hath no ſpirituall commerce and communion with God; he is eſtranged from the *thought* of God, *God* (ſaith the Pſalmiſt) *is not in all his thoughts*, he thinks not upon God as upon the Creator that formed him, as upon the rocke that ſupporteth him, as upon the King commanding him, as upon the Moderator diſpenſing and ordering him, and all things elſe, as upon the Judge rendring to every man according to his works; but all his thoughts are, that there is no God, no God beholding, obſerving, regiſtring and judging the wayes and works of man; The ſoule of every carnall man is overwhelmed with Atheiſme, running headlong into all impiety, as if there were no God to puniſh him; he is alienated from the *feare* of God; he is full of diſhonourable, low, and unworthy apprehenſions of God, ready to ſay with *Pharaoh*, *Who is the Lord that I ſhould obey his voice, I know not the Lord.* He thought the God of *Iſrael* inferiour to the Idols of *Egypt*, he was ſo puffed up with his worldly fulneſſe, that he thought himſelfe ſufficient of himſelfe without God; Corrupt and carnall man through his ignorance, pride, and prophaneneſſe, hath a very baſe opinion of God, and moſt ſhamefully ſleights and undervalues God: *He ſets his mouth againſt the Heavens*; he ſpeaks reproachfully againſt the Law and Doctrine of God delivered from Heaven; againſt the authority and dominion of God, whoſe Throne is in Heaven; againſt the Saints and faithfull ſervants of God, whoſe ſpirituall originall is from Heaven; againſt Gods worſhip and Religion, which is of a heavenly

Pſal. 10 4.

Pſal. 36. 1.

Pſal. 73.

venly inſtitution: Of all this he ſpeaks baſely and preſumptuouſly, this he treads and tramples under feet, and inthrals it to his proud and ſinfull luſt; he is alienated from the *knowledge and beliefe* of God, either he hath an opinion that there is no God, as the foole in the Pſalmiſt hath *ſaid in his heart, there is no God* The foole, the man in whom the light of grace ſhineth not, in the lamp of whoſe ſoule the oyle of ſaving knowledge burneth not, he hath ſaid in his heart, reſolved and concluded with himſelfe, that there is no God of wiſedome diſcerning the wayes of men, no God of Juſtice taking vengeance upon men, for their impieties: Or if he thinke there is a God, he beleeves not that he is ſuch a God, as indeed he is, ſo glorious in his Eſſence, in his Attributes, in his Perſons, and in his works: ſo holy in his wayes, ſo faithfull in his promiſes, ſo gracious to his ſervants, and ſo ſevere againſt his enemies; and therefore ſuch men ſay unto God, *Depart from us, for we deſire not the knowledge of thy wayes, What is the Almighty that we ſhould ſerve him, and what profit ſhall we have if we pray unto him.* God the chiefeſt good is of no eſteeme with them that are empty of all ſpirituall good. Holy and religious ſervices are in their opinion, the moſt frivolous and fruitleſſe undertaking, who are altogether corrupt and carnall: Mans prophane, and baſe ſleighting, and undervaluing of God, and the wayes, worſhip, and ſervice of God, openly proclaime mans miſerable and curſed ignorance of God, mans unhappy and ſinfull Alienation, and eſtrangement from God.

Pſal. 14. 1.

Iob 21 14.

Carnall mans wretched and ſoule-deſtroying eſtrangement from God, is moreover manifeſt, deſcribed in ſuch characters that he that runs may reade it: As,

7 Grounds of mans eſtrangement from God.

1. By carnall mans *enmity and oppoſition againſt God*, and his contrariety to God, as contrary as death to life, darkeneſſe to light, evill to good, bitter to ſweet; *The carnall minde* (ſaith Saint *Paul*) *is enmity againſt God*, oppoſing God, fighting againſt God; *It is not ſubiect to the Law of God, neither indeed can be*; It breakes the bands, and caſts away the cords of Gods Law, as *Sampſon* ſometimes burſt his withes; as the man in the *Goſpell* poſſeſſed with an uncleane ſpirit,

1. Oppoſition and contrariety to God. Rom. 8, 7.

Mar. 5.

plucked in sunder the chaines, and breake in peeces the fetters which tyed him, neither could any man tame him: Thus the carnall man possessed by Satan, and his owne uncleane and prophane spirit, breaks all the chaines and fetters of Gods Law, no Minister, no friend, no counsell, no perswasion, no comination can tame him, and make him humble and subject to the Law of God; but *he rebelleth against the light*, he shutteth his eyes, and will not see, he stoppeth his eares, and will not heare, and is altogether contrary unto God; God is *light*, but he is *darknesse*; God is *holy*, perfectly, absolutely, infinitely holy, but he is corrupt and altogether *filthy*; God is *good*, the fountaine of all goodnesse, but he is *evill*, a root of bitternesse, all the thoughts and imaginations of his heart are only and altogether *evill*; God is a God of *knowledge*, perfectly knowing himselfe, and all things else, but carnall man neither *knowes God nor himselfe*; God is a God of *love*, he loves himselfe, and them that beare his Image, but the carnall man *hates* God, and all them that are like God, he loves evill, and hates good; God is a God of *truth*, a true and faithfull God; the carnall man is full of *hypocrisie* and deceit, his heart is deceitfull above measure; God *delighteth* himselfe, he taketh pleasure in them that feare him, he delighteth in them that are upright in the way; To the carnall man the *thought* of God is *terrible*, he taketh pleasure in unrighteousnes, and delighteth in the frowardnes of the wicked, and thus his contrariety to God proclaims his alienation from God.

Iob 24.

2. By carnall mans *estrangement from the life of God*, alienated (as *Paul* saith) from the life of God, without the life of grace. God lives not in him by his Spirit regenerating and quickning him; The body alienated from the soule, without the soule living in it, is dead, unprofitable, unsavoury, an uncomfortable spectacle; Man alienated from the life of God, is dead in sinne, unprofitable to God, to his Church, to his owne soule, unsensible of his sinne, uncapable of the word, unsavoury and abominable in the nostrils of God, a very monster in the eyes of God, more ugly then any leper, toad, or lothsome creature; the dead body is earthy, inclining to the earth, fit only for the grave; The carnall man is earthly minded,

2. Estrangement from the life of God. Eph 4.

ded, inclining onely to things here below, and is ready to be cast into the grave of Hell, fit for an infernall funerall with the damned in outer darkenesse; He that wants the life of grace, is far from the God of grace, whosoever is not spiritually quickened by God, is miserably estranged from God.

3. By the carnall mans *estrangement from the knowledge of God*: Of such the Psalmist saith, *they have no knowledge*; no knowledge of God as a Father, of Christ as a Husband, of the Spirit as a Sanctifier and comforter, of the word as of a light guiding, and food feeding, and nourishing them to life eternall; they have no *spiritual* knowledge, no principle of spirituall light to perceive the things of God which are spiritually discerned; no *experimentall* knowledge of Gods worke upon their souls, in the vivification, illumination, sanctification, and gracious change of their hearts; no *affective* knowledge, they know not God as a child knows his father, as a wife knows her husband with fervent love & hearty affection; no *submissive* knowledge, they know not God as a Subject his Soveraigne, a souldier his Centurion, yeelding hearty, free, & cheerfull obedience unto him; no *appretiative* knowledge, they know not God as the rich man knowes his jewell, esteeming it farre above all his straw and common lumber in his house, as the people knew *David*, accounting him better then many thousands of themselves, they doe not prize God above the creature and themselves, they doe not repute all base and vile, as nothing in respect of God; no *appropriative* knowledge, they know not God, as the wife the husband, selecting and taking God unto themselves, and making him their God, as the wife doth the husband, they take not God unto them, as their King, Crowne, portion, and as all in all to their soules; no *consolative* and delightfull knowledge, they know not God as the eye the Sun, rejoycing in the light of the Sun, they delight not in God, their soules take not up their sweet repose in the bosome of God, the meditation of God is not sweet unto them; no *satiative* knowledge, they know not God, as the thirsty the full fountaine, they are not filled with God, they meet not with contentation in God, their desires are not terminated in God, and satisfied with God, they know not

3. Estrangemẽt frõ the knowledge of God

Psal. 14.4.

1 Cor. 2.14.

Gods All-sufficiency, they take not up their full and eternall rest with God, they are still stepping out from God, with *Judas* they are not content with Christ, but they must have the bag too; and as the blinde is a stranger to the Sun, so is the blinde soule a stranger to God.

3 Estrangemẽt from the love of God.

3. By the carnall mans *estrangement from the love of God*, he is a stranger to the love of God: *Passively*, it is a Sun, with whose beames his soule was never warmed, a wine which his palate never tasted, a banner under which he was never covered; God never communicated the sweet sence and feeling of his love unto him; none but the Bride hath the sence of the Bridegroomes love; he is a stranger to the love of God *actively*; he is a stranger to the love of *union* with God, he declines not the things which separate from God, he delights not in the meanes which unite the soule to God, he desires not spirituall conjunction and communion with the Church and people of God, he grieves not at the absence of the efficacy of the Spirit, he longs not after the full fruition of the blessed and gracious presence of God; he is a stranger to the love of *Complacency* in God; he neither abhorres the things which are adverse to the will of God, nor highly prizeth the Society of the Saints of God, nor is sensible of that joy and sweetnesse which is found in the exercises of godlinesse, nor knowes that delight which a gracious soule meets with, by holy walking, and maintaining a sweet communion with God, he is not comforted and well-pleased in and with God, as the eye with the Sun, and the thirsty pallate with the cleare and full fountaine, but hath more pleasure in the creature then in the Creator; he is also a stranger to the love of *benevolence*, and welwishing towards God; having no zeale for Gods glory, nor yeelding any filiall and sincere obedience to Gods precepts: Whatsoever be the pretences of a carnall mans love to God, he loves himselfe more then God, his love is the love of harlots, whose love is more to strangers then to their husbands. Want of free, full, and fervent love to God, ever argues an unhappy estrangement from God.

4. Estrangemẽt from the spirituall ministrations of God.

4. By the carnall mans *estrangement from the spirituall soule-sanctifying and soule-saving ministrations of God.* The carnall man

man is an empty house, there is nothing of God dwelling there; he is a Tree twice dead, and plucked up by the roots, there is no *ministration of spirituall life*, Christ doth not live in him, he sits in darknesse, and the shadow of death, the God of this world hath blinded the eyes of his understanding, as the *Philistines* put out the eyes of *Sampson*; there is *no ministration of spirituall and saving knowledge*, God hath not shined into his heart, he hath not the knowledge of the glory of God in the face of Jesus Christ; he lyes in the prison of the prince of darknesse, like *Peter* in *Herods* prison, his lusts fettering him, Satan on his right hand, the world on his left hand, like two strong and vigilant souldiers keeping him; There is *no ministration of spirituall freedome*, he is led captive by sin, the Devill, and the world; he is full of sinne, as *Naamans* flesh of leprosie; there is no *ministration of grace and sanctification*, God hath not powred out his Spirit like cleane water upon him; he is like the *troubled Sea* which cannot rest, whose waters cast up mire and dirt, his conscience accusing, his heart condemning him; there is *no ministration of spirituall peace*, no seale of the pardon of sinne, no attonement between God and his soule; where there is no light, the Sun appeares not, where there is no ministration of grace God dwels not, without grace, without God.

Rom. 7. 18. Jude v. 12.

Isa. 57. 20.

6. By the carnall mans *estrangement from Christ*, he receiveth not Christ as a dweller to possesse him, as a King to command him, as a Lord and Master to be every way serviceable to Christ, as a friend to love Christ, as a husband to marry his soule to Christ, as a Physitian to be healed by Christ, as a fountaine to be filled with Christ, as the root of life to live in and by Christ; Every carnall man is a sinfull, and a Christlesse creature, having nothing of Christ in him; and being without Christ he is without God, God is no God of grace, of mercy, of peace to the soule without Christ. *Whosoever* (saith Saint *John*) *denieth the Son*, embraceth not, loveth not, honoureth not the Sonne, *hath not the Father*. And againe, *whosoever transgresseth, and abideth not in the Doctrine of Christ hath not God*. God is truly and comfortably knowne, rightly adored, and sweetly and savingly enjoyed onely in Christ.

6. Estrangement from Christ. Ioh. 1. 11.

Man

Man hath no way to God but Christ, he is the glasse in whom God is clearly seen, he is the fountaine whence the fulnesse of God is received, he is the beloved, in whom alone man is accepted. God is an utter stranger to the soule of that person, who hath not Christ dwelling in him.

7. Estrangemēt from the remembrance of God.

Psal. 6. 5. Psal 10. 4.

Jer. 2. 32.

7. By the carnall mans *estrangement from the remembrance of God*: *In the grave* (saith the Psalmist) *there is no remembrance of thee.* Among the carnall men, the dead in sin, there is no remembrance of God, *God is not in all their thoughts*, their thoughts are worldly thoughts, vain thoughts, evill thoughts, thoughts of iniquity, *Every imagination of the thoughts of their hearts is only evill continually*; they remember not, they thinke not upon the Lord: *He is forgotten* (as he speakes by *Jeremy*) *dayes without number*: The carnall mans thoughts of God are erronious thoughts, superstitious thoughts, doubtfull thoughts, low thoughts, dishonourable thoughts, seldome, cold, and flitting thoughts, no serious, dwelling, abiding and working thoughts: He doth not remember God as King of Kings, and Lord of Lords, *with high, honourable, transcendent, awefull, and reverent thoughts*, disposing his soule to the feare of God; He doth not remember God, as the rich man his treasure *with ioyfull and delightfull thoughts*; as the captive his Ransomer, *with gratulatory and praise-rendring thoughts*; as the Bride her Bridegroome, *With loving, soule-warming, and heart-affecting thoughts*; as the thirsty man the fountaine, *With longing and incessant thoughts*; He doth not remember the *dominion* of God to be subject to him, the *Wisedome* of God to be guided by him, the *power* of God to repose himselfe upon him, the *presence* of God to walke all the day long as in Gods sight, nor the *All-sufficiency* of God to seeke all satisfaction in him; Perhaps like Mariners in a storme, in a time of trouble, he hath some constrained thoughts of God, but otherwise he forgets God as *Pharaohs* Butler forgate *Joseph*; as men in time of peace lay aside their weapons, and thinke no more upon them till warre be renewed: Thus carnall men lay aside all thought of God, make no use of God untill some dismall distresse ceaze upon them; and as they are strangers to the remembrance of God, so they must of necessity

be

be estranged from all interest in God, and from all communion with God.

Chap. XXII.

Opening the Atheisme of Man, and the haynousnesse thereof.

In carnall and naturall mans estrangement from God, in his being without God, we may see and behold a deluge of Atheisme overflowing and drowning the men of the world, as once the deluge of waters overflowed and drowned the earth.

Sorts of Atheists.

Some are Atheists in *opinion*, concluding, or at least supposing that there is no God at all, saying in their hearts, *there is no God*; A generation of men sinning *against the great and glorious workmanship of God* in the Creation of the world, wherein he that runnes may read as in lively characters the invisible things of God, the power, wisedome, and goodnesse of God. *Transgressing against the providence, authority, dominion, and wisedome of God*, clearly shining in his most wise, and powerfull preservation, moderation, dispensation, and ordering of the whole universe, and all the particulars thereof, as a great Centurion his army, as a prudent Lord and Master his family. *Subverting and overthrowing all Religion*, and divine worship, as if it were but a politicke devise to keep men in awe, as children with tales, and stories of bugbeares, and hob-goblins, there being no God to be adored, no supreame and eternall Lord and Soveraigne to be served, no Hell to be feared, no Heaven to be desired. *Letting loose the raines to all licentiousnesse*, as if there were no Law to be transgressed, no punishment to be inflicted, *offending against the honour and dignity of mans condition*, equalizing the very beasts with man, as if man were to perish like the beasts, partaking

1. In Opinion.

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king after death of no greater glory then the beasts partake
5. of, *extinguishing the very light of nature*, by which the very
heathens of all ages have acknowledged a supreame, divine
6. *being*; *shamefully disgracing and dishonouring the sacred Scrip-*
tures, as if they were either so many empty lamps or false
7. lights set up for shew and not for truth; haynously *sinning*
also against Christ: If there be no God, then was Christs un-
dertaking with God for man in vaine, then he suffered to no
purpose, then had he no authority, no commission from above,
and so is made the greatest Impostor and deceiver that ever
the earth did beare; a generation of men these are worse then
the Devils, for they *beleeve and tremble*. O the miserable con-
dition whereinto sinne hath cast man, causing him to deny
the being of that God who gave him being, the fruition of
whom was the Paradise of mans soule at his first Creation,
and is now the sweetest joy and glory of mankinde, be-
ing either in the state of grace, or in the Kingdome of Hea-
ven.

Some are Atheists in *practise*, professing (as the Apostle
saith) *that they know God, but in Works deny him*. Some make
Idols their God, bowing downe before a stocke and a stone,
as the superstitious; some make worldly goods their God, as
the covetous; some make meat and drinke their God, as the
drunkard and glutton; some make honours and high places
their God, as the ambitious; some make carnall delights and
pastimes their God, as the voluptuous and pleasure-hunters;
some make whores and harlots their God, as the wan-
ton and adulterous; some make their workes their God, as
the merit-mongers; some make their naked attendance upon
holy Ordinances their God, as the the carnall-Gospellers;
some make their morall vertues their God, as the civill man;
some make their formes of godlinesse, and outward shewes
their God, as the hypocrites, &c. All these, and such like,
though they professe God, yet in practise they are Atheists,
and doe deny God: He that discernes not the seeds, reliques,
and movings of this abomination in himselfe, never yet knew
himselfe, nor the state of his owne heart; And what doth
1. mens loose-living, under the Gospell, mens running into

Atheisme in practise demonstrated.
1. Loose-living

all

all exceſſe of ryot, contrary to their holy calling, the nature of the Goſpell, and ſuch plaine and powerfull perſwaſion from Heaven proclaimes? but the Atheiſme of their ſoules, not beleeving the truth of God, reputing Gods meſſengers as babblers, and the ſacred truths which they deliver, as fables.

2. What doth mens ſinning ſo freely in ſecret, taking ſuch pleaſure in contemplative wickedneſſe, within the cloſet of their owne hearts, and taking ſuch liberty to doe evill in the darke, where the eye of man beholds it not, what doth this argue? but a ſecret Atheiſme lurking in their ſoules, having no apprehenſion of Gods preſence, of Gods All-ſeeing eye, having no remembrance that God is every where, filling all places, privy to all the movings and ſtirrings of their hearts. Were not the hearts of men very Atheiſticall, they would not dare doe that in the ſight of God which they will not doe in the eyes of men. 2. Secret ſinning.

3. What doth mens fearleſneſſe of denounced judgements, mens putting off the evill day farre away: Mens ſinning ſecurely, mens flattering themſelves in an eſtate wherein they are ready to drop every moment into Hell, hanging by the weake thread of their fraile life over the bottomleſſe pit, what doth this declare? but Atheiſme, not beleeving that God is ſuch a juſt and righteous God, ſuch a hater and revenger of ſinne as indeed he is. 3 Fearleſneſſe of Iudgements

4. What doth mens ſeldome praying, cold praying, irreverent praying proclaime? but an Atheiſticall ignorance, unſenſibleneſſe, and unapprehenſiveneſſe of Gods greatneſſe, glory and preſence: Kings and Monarchs are ſerved in great ſtate, becauſe men apprehend their Majeſty; men addreſſe themſelves to God, as to their fellow, becauſe they are neither powerfully perſwaded, nor workingly apprehenſive of his glorious preſence. 4. Seldome and cold praying.

5. What doth mens ſleighting of the meanes of the knowledge of God, mens neglecting of the ſalvation which God proffers them, mens undervaluing of Chriſt, mens ſeeking of the applauſe and favour of men, more then the approbation and favour of God, mens exalting of their luſts above God, mans ſeeking after and reſting upon the creature, mans ſacri- 5. Sleighting of divine knowledge.

sacrificing to an arme of flesh, mans superficiall performance of the duties of Religion, what doe all these, and many such bewray? but abundance of Atheisme in the heart; for were this truth throughly rooted in the heart of man, were the meditation of this principle powerfully operative upon the soule of man, *That God is, and that he is a God so glorious, so powerfull, so gracious, so al-sufficient, and so farre surpassing all creatures*, as indeed he is, it would move man to preferre the knowledge of God above all learning, the approbation of God above all praise, and the love of God above all favour, it would make all the lusts of the soule fall as *Dagon* before the Arke, were this predominant in, and effectually working upon the heart of man, no sinne could stand before it, the creature would appeare to the eye of the soule as a thing of nought, man would be ashamed of his best abilities, grieved for the imperfection of his holiest services, and apply himselfe to the worke of his God with seven fold more diligence. O then complaine oft, and pray to God against thy secret Atheisme, as against the great plague and pest of thy soule, as against a beame in thy eye disabling thee to see God, as against a fetter about thy feet, disabling thee to come to God, as against a partition wall, hindering thy sweet and comfortable communion with God. In carnall mans estrangement from God, in his being without God, we may see the miserable and wretched condition of corrupt and carnall man; we repute the body miserable without a soule to enliven it, the world miserable without the Sun to enlighten it, the besieged City miserable without a Captaine to rescue it, or wall to defend it, the thirsty miserable without a fountaine to refresh him, the wandring traveller miserable without a guide to direct him, the forsaken miserable without a friend to comfort him, &c. But here is the misery of all miseries to be without God, to be estranged from God, who is the soule enlivening, the Sun guiding, the great Centurion rescuing, the wall of fire defending, the fountaine refreshing, the guide leading, and the friend solacing man: We see *Hagar* weeping, when her bottle is empty, and hath no water, *Rachel* mourning for her children, and will not be comforted, because they are

not,

not, the wife of *Phineas* refuſing to be comforted, becauſe the Arke is carried away, Idolatrous *Micah* running and crying as a man undone, becauſe his Idoll, his imaginary God is taken from him; but what is the loſſe of theſe, and a thouſand ſuch things as theſe are to loſſe of God, ſurely no more then the loſſe of a gloe-worme to the loſſe of the Sun, then the loſſe of a ſtraw to the loſſe of a precious pearle. Here is cauſe indeed of mourning, crying, complaining, lamentation to be without God: For he that is without God, is

Evils of being without God 1. Full of Satan.

1. *Full of Satan*, he that is empty of one is full of the other, when God forſakes the houſe of mans ſoule, Satan takes the poſſeſſion, he becomes the dweller, he like an armed man keeps the Fort in mans heart, he like a Prince ſets up his Throne, and keeps his Court in the City of mans ſoule, when God is gone Satan enters in, the leſſe of God, the more of Satan in the ſoule of man: When the houſe in the Parable was empty, then the uncleane ſpirit entred with ſeven others worſe then himſelfe; when the ſoule is empty of God, Satan fils it with a troop of all abominations, then he blindes the underſtanding, that they cannot ſee nor God, nor Chriſt, nor themſelves, then he gaggs their mouthes, that as the man that had a dumbe Devill, they can neither ſpeake for God, nor to God, then he bowes them downe to the world, and makes them drudges and ſlaves to the earth, like the woman that had a ſpirit of infirmity, that they cannot looke up to God, they cannot thinke on God, nor the things which are above, then he caſts them into the fire of rage, fury and anger, and into the waters of drunkenneſſe, ſenſuall luſts, and carnall pleaſures; as he caſt the mans ſonne in the Goſpell into the fire and water, then he fils them with fraud, falſhood, hypocriſie, and ſpirituall treaſon, as he put it into the heart of *Judas* to betray Chriſt: Vnconceavable is that mans miſery that is left of God to Satan, that is empty of God, and full of the Devill, he that is full of Satan firſt muſt looke to be full of Hell at laſt.

Mat. 12.

Mar. 9. 22.

2. He that is without God, *is full of the World, he minds earthly things*, he bowes downe to theſe things, as *Gideons* thouſands to the waters, theſe command him, ſway over him,

2. Full of World.

him, leade him away captive, as the harlot in *Salomon* did the young man, he commits adultery with them, and as a man by meanes of a whorish woman is brought to a morsell of bread: so these by meanes of their fornication with this whorish woman the world, they become very beggars in grace, and get a blot and a staine which cannot be wiped off; being without God he overprizeth the world; in the siege of *Samaria* Doves dung was sold at a high price, because they wanted bread; he that wants God, the bread, the staffe, and stay of his soule, highly prizeth the dung and drosse of the earth, and wanting God, the world with her cares, honours, pleasures, customes, fashions, and allurements overwhelmes him as the deluge did them that were without the Arke; miserable is their slavery and servitude to the world, who have not God graciously possessing them, spiritually reigning and ruling within them.

3. Full of Sin.

5. He that is without God is *full of sinne*. The sluggards field in *Salomon* being without a diligent husbandman to manure it, was full of thornes and nettles: He that hath not God the great husbandman of the soule to manure him, is overgrowne with the thornes, bryars and nettles of all sorts of vices, full of all abominations, as *Baals* house was full of Idolaters, and the *Pharisees* Sepulchers full of rottennesse and dead mens bones; his lusts binde and chaine him as the fetters did *Peter* in *Herods* prison; his understanding is full of blindnesse, as the *Egyptians* houses were full of darknesse, he sees nothing of God, of Christ, nor of his owne unhappy estate; his will is full of perversenesse and frowardnesse, no liberty, no inclination there to move God-ward, to intend God, his glory, or his soules welfare; he is led away captive by his lusts, as the *Egyptians* by the *Assyrians*, naked and barefoot, *poore, blinde, naked, miserable and wretched*; His thoughts are full of vanity, pride, baseneſſe, covetousnesse, fraude, beastlinesse, and what not, these trade and trafficke, and travell up and downe within him, as swine in a stithe, and make him a very dung hill, and loathsome habitation, as the buyers and sellers made the Temple a den of theeves; his affections are full of all pollution, base feare, carnall confidence, world-

Exod. 10. 23.

Isa. 20 4. Rev. 3. 17.

ly

ly love, and fleshly joy, his soule like the *cup* in the womans hand upon a skarlet coloured beast, *Rev.*17. full of abominations and filthinesse; and his wayes, works, and particular passages of his life, superscribed with names, titles, and characters of blasphemy against God, Christ, Heaven, the Gospell, and Christian Religion; He that is without God and the Lord Jesus is the most loathsome of all Creatures.

4. He that is without God, is *full of curses*. Where God is not, the curse goeth: mans very blessings are turned into curses, his morall and temporall abilities, all his possessions, the wife in his bosome, the children in his house, the meat on his table, the apparell on his backe, is a *snare* to him. *Cursed* is he *in the City, and in the field, in his basket, and in his store, in the fruit of his body, and in the fruit of his land, in the increase of his kine, and flocks of his sheep, in his comming in, and in his going out*: Yea the very word which he heareth, Sacrament which he receiveth, and Prayer which he maketh, becomes a curse, *the savour of death unto death*, yea Christ himselfe, the medium of all blessings to the soule, becomes *a stone of stumbling, and a rocke of offence*. The Prophets pot before the meale was powred in, was a pot of death, the very whole of man without God, turnes to a curse to man. O the folly of them that bless themselves in their havings, not having God with them, within them, regenerating, renewing, and purifying, and sanctifying all unto them! Mans blessednesse consists not in any havings, but in the having of God: to him that hath God for his God, the Lyon proves a hive of honey-combs, the greatest crosse a sweet blessing, to him that hath not God, the choisest Paradise becomes a wilderneese, the calmest river a tempestuous Sea, his greatest prosperity, his heaviest misery.

4 Full of curses

Psal. 69. 22. Deut. 28. 15, 16

2 King. 4. 40.

5. He that is without God, is *without all*, the having of all things is as nothing, if we have not God with them; God is the fulnesse of every thing, what is the having of a lamp without oyle, a bone without marrow, a vessell without liquor, such is the having of all things without God; he that with *Senacherib* hath Lordship over many Nations; he that with

5. Empty of God, naked of all true good.

Absolon hath all bodily beauty; he that with the rich man in the parable, hath more substance then his house can hold; he that with the false Prophets hath all the applause of the world, every mans tongue a trumpet to sound his praises; he that with the man at the wedding feast hath all the Ordinances of God, yet if with all this he hath not God, he may say as *Haman* did in another case, *all this availe me nothing*. He that is without God, is a house without a foundation to uphold him, a besieged City without a Captaine to rescue him, a sheep in the mouth of a Lyon without a Shepheard to deliver him, a chased Hart, his sinnes like a thousand arrowes sticking in him, the venome of the infernall fiery serpent boyling and burning within him; his conscience with a hideous cry pursuing him, and no water-brooke to refresh him, and a condemned malefactor ready every moment to come to his heart-rending, soule-torturing, and never ending execution, without a King of mercies to pardon him: The losse of God is of all losses the greatest, no darkenesse like the want of this Sun, no famine like the want of this bread, no storme comparable to the want of this calme. O the blessednesse of the soule which enjoyes God! O the slavery, basenesse, misery of the soule which is without God! *Saul* in his distresse cryed out, the Philistines *make warre against me, and God is departed from me*. The carnall man will one day cry out, the Devils make warre against me, the fiends of Hell are come upon me, and God is departed from me: Had man the lively sence and feeling of future woes, terrors, and perplexities, whereinto his being without God will cast him, he would give himselfe no rest untill he had gotten the sweet and sure fruition of him. O therefore be as loth to live now without God enlightening, enlivening, sanctifying, and possessing you, as you will be loath at last to perish, without God pardoning, helping, saving, and delivering you.

CHAP.

Chap. XXIII.

Declaring that God is, and the excellency of our intereſt in God.

THe carnall mans eſtrangement from God, his being without God, miniſters matter of excitation to all men to labour 1. for cleare, ſure, and invincible evidence of this truth, *That God is*, and 2. for ſure and infallible intereſt in this God.

1. Labour for cleare evidence, a lively, powerfull, and working perſwaſion of this in your hearts, that *God is*, and that he is ſuch a one, as in his word he hath revealed himſelfe to be; this is the pillar and ground of all Religion, Satan labours much to undermine and ſhake it, and the Atheiſme of mans heart is very prone to ſuſpect and doubt it, and mens weake and feeble, lame and halting apprehenſion of this truth, is one maine cauſe of the great abundance of Atheiſme, and prophaneneſſe: For the effectuall and invincible perſwaſion, reſolution, and through ſetling of your hearts therefore in this truth, that *God is*, looke 1. into the booke of Scripture, and 2. into the booke of Nature.

1. Looke into the booke of the Scripture, and there faſten your eyes, 1. upon the plaine and apparant *Teſtimonies* which it gives of God. By the mouth of *Iob, aske now* (ſaith he) *the beaſts, and they ſhall teach thee, and the fowles of the aire, and they ſhall tell thee, or ſpeake to the earth, and it ſhall teach thee, and the fiſhes of the Sea ſhall declare unto thee. Who knoweth not in all theſe, that the hand of the Lord hath wrought this, in whoſe hand is the ſoule of every living thing, and the breath of all mankinde*: By the mouth of *David*, *The Heavens* (ſaith he) *declare the glory of God, and the Firmament ſheweth his handy-worke*: By the mouth of *Paul*, *God* (ſaith he) *who in times paſt ſuffered all Nations to walke in their owne wayes, neverthleſſe he left not himſelfe without witneſſe, in that he did good, and gave us raine from Heaven, and fruitfull ſeaſons, filling our hearts* 1. Teſtimonies Ioh. 12.7,8,9, 10. Act 14.16.

with food and gladneſſe. And againe, *As I paſſed by* (ſaith he to the men of Athens) *and beheld your devotions, I found an Altar with this Inſcription, To the unknowne God, whom therefore ye ignorantly worſhip, him declare I unto you. God that made the world, and all things therein, ſeeing that he is Lord of Heaven and Earth, dwelleth not in Temples made with hands; Neither is worſhipped with mens hands, ſeeing he giveth life, and breath, and every thing:* And moſt evidently writing to the *Romanes*, he ſaith, *That which may be knowne of God is manifeſt in them, for God hath ſhewed it unto them, for the inviſible things of him from the Creation of the world are clearly ſeen, being underſtood by the things that are made, even his eternall power and God-head, ſo that they are without excuſe.* Act. 17. 23.

2. Faſten your eyes upon the *miraculous and mighty workes* recorded in Scripture, as the dividing of the waters of the red Sea, and making the children of *Iſrael* to paſſe through them, the giving of waters out of a ſtony rocke, the raining of Manna from Heaven, the ſending of Quailes in the wilderneſſe, the reſtraining of the fire in *Nebuchadnezzars* furnace, that though it burned, yet it hurt not the three children caſt into it; the ſhutting of the mouthes of the Lyons, that they hurt not *Daniel* caſt in among them; the curing of diſeaſes, which no Phyſitian could heale; the raiſing of the dead, which no created power could doe; the feeding of many thouſands with a few loaves and fiſhes, and many ſuch like, evidently declaring, that there is an Almighty hand doing ſuch great and mighty works.

3. Meditate upon the *prophecies and predictions* there, receiving their full, and ſure, and certaine accompliſhment, in many ages after, according as it was foretold, arguing an eternall and All-ſeeing Spirit by whom they were inſpired.

4. Obſerve the *puniſhments* there, miraculouſly inflicted upon the old world, the *Sodomites*, the *Iſraelites* in the wilderneſſe, *Pharaoh* and many others, and you ſhall reade the Juſtice of an Almighty God puniſhing the wickedneſſe of man.

5. Conſider well *a way revealed to life and ſalvation* above the

the capacity of man and Angell : God appearing to the Patriarckes, entring into a Covenant of life and peace with them, ſending his Prophets with tydings of a Saviour to come, and at laſt ſending his owne Sonne, conceived by the Holy-Ghoſt in the wombe of a Virgin, the humane nature aſſumed into the unity of the ſecond perſon, Chriſt God and Man in one Perſon, a perfect Mediator between God and man, a worke ſo ſtrange and wonderfull, that the Angels doe admire it, and deſire to pry into it, a ſingular demonſtration of Gods infinite and unſearchable wiſedome.

6. Obſerve alſo the *mighty efficacy of this word of God* upon the hearts of men, piercing their hearts, dividing between the bones and the marrow, the joynts and the ſpirit, preſents as in a glaſſe the moſt cloſe and ſecret ſinnes of man before him, filling them with terrour and amazement, humbling and abaſing them below the duſt, raiſing them out of the grave of ſinne to a new life, fetching them forth of Satans priſon, as the Angell brought *Peter* out of *Herods* priſon, turning their ſtony hearts into hearts of fleſh, making their leprous ſoules pure and cleane, as *Naamans* fleſh in *Jordan*, healing the wounds of their conſciences, which no worldly balme could cure, plainly declaring that an holy and Almighty Spirit did both inſpire them, and worke by them.

7. Obſerve in the ſacred Scriptures *a generation of people ſo changed by the uſe of the word from what once they were*; That they are now diſtinguiſhed from all the world beſides, as the living from the dead, as the light from darkeneſſe, as the Vine from the thorne, and the Lambe from the Wolfe; men called out of darkeneſſe into light, men hating their former eſtates, wayes and works, more then ever they loved them; Men chuſing to live in any miſery, rather then in the allowance of the leaſt ſinne; Men contented to be hated of father, mother, and all their friends according to the fleſh, that they may pleaſe Chriſt, taking the ſpoyling of their goods joyfully, reputing the reproach of Chriſt greater riches then all the treaſures of the world; Men pleaſing, contenting, bleſſing and applauding themſelves in the having of Chriſt, though they have nothing elſe, willing rather to lye in priſon,

ſon, and dye a thouſand deaths, then deny or leave Chriſt. Now whence is all this, were they borne ſo, ? no they were once as others are. Is it of themſelves ? no, the Leopard cannot change his ſpots, it is indeed no other but the worke of a holy, gracious, and mighty God, it is his worke which makes men *to differ*. Had not this generation of men a cleare underſtanding, and a lively and ſweet apprehenſion of the Majeſty, power, beauty, and goodneſſe of this God, they would never for his ſake endure ſuch reproach, hatred, and trouble from the world.

Turne from the booke of the Scripture to the booke of Nature, and here you ſhall ſee a Deity ſhining as the Sun in the Starres, and putting it ſelfe forth as the root in the branches, and appearing as the Artificer in his workmanſhip: And thus looke,

1. Vpon the *whole univerſe*, the great houſe of the world, the Earth as the floore, and the Heavens as the roofe and covering, plainly demonſtrating the eternall power, wiſedome, and Godhead, as the Apoſtle ſaith. When we ſee a great and ſtately houſe builded, artificially compoſed, ſeverall peeces of ſtone, timber, lime, earth, and other materials skilfully and ſtrongly joyned together, variety of roomes framed for the entertainment of many gueſts, and other offices belonging to the houſe, and windowes made in fit and convenient places, to give light thereunto, we all know that ſome skilfull workman hath been labouring there, the houſe having no power nor wiſedome to raiſe it ſelfe; and thus when we looke upon this great and mighty houſe of the world, and ſee it compoſed of ſeverall creatures, Heavens, Aire, Waters, Earth, &c. variety of roomes fitted for men, Beaſts, Birds, Fiſhes, and all other gueſts belonging to this houſe: The Sun, Moone, and Starres ſet on high, as great lamps and lanthornes to give light thereunto, we cannot but acknowledge that ſome Almighty and All-wiſe workman hath been the builder thereof, none of theſe being able to create and ſet themſelves in this orderly manner; this we muſt needs acknowledge though we ſee not the builder: When we ſee the body and branches of a Tree ſpringing, we know there is a root, though

it

it be hidden in the earth, and we see it not: When we see as that noble *Duplesses* observes, a river flowing, we presently conclude there is some Spring or Fountaine whence it hath Originall, though we see not the same; and thus from the Creation, and the things seen, we must of necessity conclude, there is a Deity, though invisible, and not seen, otherwise then as we see the cause in the effect.

2. Looke upon the *order of things moving*. We discerne many things moving in the world, as Sun, Moone, and Stars in Heaven, the Birds in the aire, Men and Beasts upon the earth, Rivers running, Seas ebbing and flowing; and every thing that moves must of necessity be moved of some other, by the consideration whereof we are necessarily led to acknowledge a first mover, which is God, giving motion to all, himselfe not moved: When we see the body moving, we know there is a soule within moving it, though we see not the soule: When we see the wheeles of a watch moving, we know there is a spring that sets them all on going. Thus the motion of the creature plainly demonstrates a first mover, though our eyes behold him not, according to the Rule, *Secunda moventia non movent, nisi per hoc quod sunt à primo motu.*

3. Looke upon the *Series and succession of all efficient Causes*. We see in sensible things there is an order of efficient causes, yet among all these there neither is, nor can any thing be found which is the cause of it selfe, because so it should be before it selfe, which is impossible: As for instance, the Sonne is begotten of the Father, the Father of the Grandfather, the Grandfather of the great Grandfather, and so upward; yet amongst men, no man ever was, or can be the begetter of himselfe; the branch commeth from the Tree, the Tree from the root, the root from the kernell, the kernell gives not being to it selfe, and thus we must of necessity ascend unto, and rest in some first cause, which is God, all second causes working in the vertue of the first cause.

4. Looke upon the *Consent and agreement betweene things different and disagreeing betweene themselves*: Fire and water are one contrary to another, one fighting against another, de-

ſtroying one another, yet theſe you ſhall ſee concurring and agreeing together in the building of the univerſe, and in the body of man and beaſt, which plainly ſhews the wiſedome and power of ſome ſupreame Commander, making ſuch a ſweet harmony betweene diſagreeing creatures, as betweene diſſonant ſtrings upon a muſicall inſtrument, we acknowledge the art of a skilfull Muſitian in the latter, and can we doe leſſe then acknowledge an infinite wiſedome and power of ſome ſupreame commander in the former.

5. Looke upon the *degrees of excellency and goodneſſe among things:* Some are more good and more excellent; ſome leſſe good, and leſſe excellent; the Sunne hath more light then the Starres; the Vine is more excellent then the Bramble; man hath more noble endowments, then the unreaſonable creatures; and whence is this, but as every creature hath more or leſſe good communicated to it, as it doth more or leſſe approach unto ſome chiefeſt good, ſo that there muſt be ſome chiefe and moſt excellent good communicating freely more or leſſe good to every kinde of creature as hee pleaſeth.

6. Looke upon the *ſuiting and the fitting of one thing to another:* As in a building, when we ſee one peece of timber fitted to another, we ſay there hath beene a skilfull Carpenter: When we ſee a garment made up and ſuited to every Member of mans body, we inſtantly conceive ſome artificiall Tailer hath had the ordering of it, and that neither timber nor cloath did thus ſute themſelves together: Thus in this great workmanſhip of the world, obſerve how light is ſuited to the eye, the ſound unto the ayre, meat to the palate, water to the fiſhes, the earth to plants, and graſſe to beaſts, and ſo of the reſt; and when we ſee this, how can wee but acknowledge a divine finger thus ſuiting and fitting one to another.

7. To be ſhort looke upon the *ſubordination and dependance of one thing upon another*, one miniſtring to another, the Heavens to the Earth, the Earth to the Corne, the Corne to man: Conſider alſo the *operation* and working even of creatures void of reaſon for a certaine end, working conſtantly after

ter the same manner, and accomplishing their ends by due and apt meanes, producing effects above their owne abilities, as the Ant which gathers her meat in Summer for the Winter, they working by a rule which they know not, and ayming at an end which they understand not, declare that a higher understanding directs them; what also doe many strange and *unexpected events* and issues of things beyond the wisdome, power and imagination of man argue, but an Almighty hand working and disposing all things at his owne pleasure; what shall we thinke of the *preservation and ministring of provision* for so many ages to this great Family of the world, but that there is some most wise, and able governour over this house; what may we conclude from the *preservation and continuance of a Church* upon the face of the Earth, against the fury of all Divels, and against the power and malice even of the whole world, but that there is a God that standeth in the burning bush and keepes it, that the fire doth not consume it, a rider that sits upon the flood and restraines it from drowning his Church, a great commander whom the windes and waves obey, one setting bounds to to men and Divels, as to the Sea; and let these and such like considerations perswade you and strengthen in the beliefe of this, *That God is.*

And be assured that the more your hearts are over-powred, wrought upon and warmed with the study and meditation, and setled in perswasion and beleefe of this truth, *That God is an eternall, omnipotent, most wise, holy and omnipresent being,* one that is ever present with you.

Benefits of this perswasiō that God is.

1. The more *humble and abased* shall you be in your owne eye, able to say with the Prophet, *Woe is me I am undone, I am a man of uncleane lips, for mine eyes have seen the King the Lord of Hosts.*

1. Self-abasement.

2. The more *ashamed* shall you be of your former loosenes, smiting with *Ephraim* upon your thigh, ashamed and confounded for the reproach of your youth, the more ashamed shall you be of your present uncleanneſse abhorring your selfe with *Iob* below the *dust and ashes.*

2. Shame for former loosenesse.

3. The more *powerfull shall you be in the suppression of all sinne,*

3 Suppresment of sinne.

sinne, in the repelling of every temptation, able to say with *Joseph, how shall I doe this evill and sinne against God.*

4 Fervent prayer.

4. The more fervent and reverent shall you be in your *hearing, prayer and supplication*, standing with *Cornelius*, as before the Lord in hearing his messenger, and praying like *Paul* with the understanding and with the spirit.

5 Industry in Gods service.

5. The more *diligent* and industrious shall you be in Gods service, knowing the terrour of the Lord, running like the Sunne the race which God hath set before you, serving the Lord with feare and trembling, doing the will of God from the heart.

6 Gracious speech.

6. The more *gracious* shall you be in all your *speeches*, speaking the words of God, and as in the sight of God.

7. Circumspection.

7. The more *circumspect* shall you be in your carriage, being all the day long in the feare of God, and walking with God as *Enoch* and *Noah* did.

8. Courage.

8. The more *couragious* and undaunted shall you be in all difficulties and oppositions made against you, not afraid of the many thousands that set themselves against you, remembring and apprehending as *Ezekiah* did that God is with you, a present help in trouble for you.

9 Sleighting of world.

9. The more shall you in a holy manner *sleight and undervalue* all the glory, dignity, wealth and fulnesse of the world, having with you and within you that God who in your eye and apprehension transcends the world more then the most orient pearle the basest drosse, the choisest Paradise the most loathsome prison, or the brightest Sunne the rotten gloeworme.

10. Easie comming off from the creature.

10. The more easily, fully, freely, joyfully and permanently shall your hearts and thoughts *come off from the creature*, from your selfe, and from every thing here below, as the eye comes gladly from the candle to the Sun upon the appearing and apprehension of the same; as the Bride comes gladly from her owne people, and her fathers house, to her most honourable, amiable and lovely Bridegroome; or as the Prodigall came readily from the Swine, and the huskes to his Fathers house, where he apprehended fulnesse of bread.

11. The

11. The more *patient* shall you be in all trouble, apprehending God as a Father in love chastising you, as a Physician launcing you, and as a Refiner purging you, you shall say with old *Eli*, It is the Lord, let him doe what seemeth him good. 11. Patience.

12. The more *content* shall you be in every condition, contentedly able with *Job* to receive the evill of affliction as well as the good of peace at the hands of the Lord the apprehension of Gods presence with you shall satisfie and quiet you, when every other thing is taken from you, the apprehension of this shall powerfully and sweetly dispose you to quiet your selfe in the will of God, humbly and readily to submit your selfe to the hand of God, thankfully to take that portion which God giveth you, assuring your selfe it is that which God in his wisedome seeth best for you: Thrice blessed is that person who hath this apprehension of God still ruling and affecting him, setledly dwelling and working within him; there is nothing more availeable to keep the soule of man in a holy frame and disposition then the sence and feeling of Gods ever being present with him. 12 Contentation.

Secondly, this should also move man to labour for infallible and sure interest in God. It is the misery of man to be without God, the happinesse of man to have God for his God, to be able to say with *Thomas*, *My God and my Lord*, and in all estates to cry with *David*, *O Lord thou art my refuge, and my portion in the land of the living*. It is mans having of God that makes the meditation of God sweet and comfortable to man. What doth the shining of the Sunne advantage man if his eye receive not the light thereof? What doth plenty of water in the well benefit the thirsty, if he neither draw nor drinke of it? What did fulnesse of bread in his Fathers house profit the prodigall sonne living among the swine, and ready to starve with lacke of bread? What doth it availe the soule that God is an eternall, an Almighty, an All-seeing, an all-sufficient God, if he live like the swine, and feed upon the huskes of the world, and come not unto God, have no interest in God, no taste, no sence, no feeling of the goodnesse of this God, he must starve, dye, perish, and be damned without God:

God: The charge therefore given to the children in *Salomon* concerning wisedome, let me give to you concerning God, *Get God, get the Lord, forget him not, neither decline from the words of his mouth, forsake him not, and he shall preserve thee, love him and he shall keep thee, God is the principall thing, therfore get God, and withall thy getting get the Lord.* The gaine of all is losse without God, the losse of all is gaine with God; have all the power of the world without God thou art weake; have all the wealth of the earth without God thou art poore; have all the learning, art and policye of men and Devils without God, thou art foolish, blinde and ignorant; have all the honours of Nobles, Kings and Emperours without God, thou art base; have all the beauty of the comelieſt creatures without God, thou art ugly, loathsome and monstrous; have all worldly and fleshly joyes and pleasures without God, thy soule is in a condition of torments; have all the liberties, immunities, and prerogatives of the freest Cities, States and Kingdomes, yet without God, thou art in the most dishonourable, slavish and baſest bondage; have God, and though thou hast nothing else, thou hast the strongest rocke to support thee, the brightest Sun to guide thee, the noblest crowne to honour thee, the choisest pearle to enrich thee, the fullest fountaine to fill thee, the sweetest Paradise to solace and delight thee, even God himself to be all in all, in stead of all, and ten thousand times more then all for ever unto thee.

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FINIS.

A Table of the chiefe things contained in this Treatise, on *Psal.* 118. *v*, 26.

Chap. I.

An Illustration of Christs comming and entertainment, and opening the Words, Pag. 1.

Note 1. *Christ comming proves most joyfull to them that savingly receive and entertaine him,* p. 4.

Note 2. *Man hath greatest cause of all creatures to rejoyce in, and for the comming of Christ Jesus,* ibid.

Note 3. *Whosoever truly rejoyceth in Christ, doth also wish well to the Cause and Kingdome of Christ,* p. 5.

Note 4. *The Lord Jesus ought to be the prime and compleate Object of mans joyfulnesse,* ib.

Note 5. *Blessed is that person that knoweth the way and manner of Christs spirituall and gracious comming,* p. 6.

Chap. II.

Declaring the joyfull receiving of Christ, p. 6.

Doct. *Christ comming in his Gospell and spirituall Kingdome ought to be received with much thanksgiving and rejoycing,* ib.

5. *Grounds hereof,* p. 9.

1. *Cleare and comfortable Revelation of God in Christ.* 2. *Spirituall Liberty by Christs comming.* 3. *Heavenly Victory.* 4. *Spirituall peace.* 5. *Soule-refreshing Communion with God, obtained by Christs comming,* p. 9, 10, 11, 12, 13, 14.

CHAP.

Chap. III.

Relating their miserable Condition to whom Christ is unwelcome, p.15.

5. *Grounds of Christs unwelcomnesse.* 1. *Ignorance.* 2 *Earthly mindednesse.* 3. *Unsensiblenesse.* 4. *Contrariety to Christ.* 5. *Infidelity,* p.18,19,20.

Chap. IV.

Perswading to a ioyfull entertainment of Christ, p.22.

Manner how Christ must be entertained. 1. *Spiritually.* 2. *Speedily.* 3. *Cordially.* 4 *Cheerfully.* 5. *Humbly.* 6. *Chiefly.* 7. *Fully.* 8. *perpetually,* p.24,25,26,27,28,29,30.

Chap. V.

Prescribing meanes disposing and inabling man to receive Christ ioyfully, p.31.

The meanes. 1. *Full deposition of what is contrary to Christ, as sin, the world, our selfe.* 2. *Holy preparation to heare Christ in the Gospell.* 3. *Gracious interest in Christ.* 4. *Cleare discernement of Christs worth.* 5. *Holy making use of Christ in the Gospell.* 6. *Heavenly sence and experience of Christs worke upon our soules,* p.34 to 39.

Chap. VI.

Inducements to a ioyfull entertainment of Christ, p.39

6. *Inducements.* 1. *The Condition of the Creature without Christ being empty, uncomfortable, inthralling, and polluting.* 2. *A through view of mans estate without Christ.* 3. *The terrible apprehension of God without Christ.* 4 *Frustration of all Gods Ordinances Christ not entertained* 5. *Excellency and utility of Christ received; giving life, light, health, honour, riches, prosperity, sweetnesse, comfort, satisfaction, and abiding substance.* 6. *Fastening thoughts on brevity of life,* p.39. to 51.

Chap.

Chap. VII.

Manifestations of Christs welcome, p.52.
Christs welcome manifested. 1. *By opening the heart to him.* 2. *By garnishing the heart for him.* 3. *By offering our selves to Christ.* 4. *By exalting Christ.* 5. *By faith and love to Christ, conformity with Christ, and acquiescence in Christ,* p.52,53.
Want of joyfull receiving of Christ, shewes want 1. *of knowledge.* 2. *Of Love.* 3. *Of Faith.* 4. *Of prizing Christ.* 5. *Of relishing Christ,* p.54,55,56.
Joy in Christs comming perswaded, p.57.

Chap. VIII.

The necessity and excellency of advancing Christs Gospel and Kingdome is demonstrated, p.58.
Doct. *It is the duty of all people, unfainedly to desire, and earnestly to endeavour the welfare, promotion, and advancement of Christ, his spirituall Kingdome and Gospell,* ib.
3. *Grounds hereof.* 1. *The Covenant between Man and Christ.* 2. *The Relation.* 3. *Christs interest in Man.* 4. *The Subversion of Satan.* 5. *The glory and crowne of the Church,* p.62, 63,64,65,66,67.

Chap. IX.

The impiety of three sorts of men is opened, p.68.
1. *Non regarders of the welfare of the Gospell.* 2. *Opposers of the Gospell.* 3. *Grievers at the prosperity of the Gospell,* p.68, 69,70.
Grounds of not regarding the welfare of the Gospell, p.69.
Grounds of opposing the Gospell, p.70,71.

Chap. X.

The setting up of Christs Kingdome and Gospell is perswaded, p.72.
Parties by whom Christs Kingdome and Gospell is to be exalted, Ma-

Magistrates, Ministers, Masters of families, private persons, p.73,74.

Inducements to the exaltation of Christs Kingdome and Gospell. 1. The honour of a Christian. 2. Love to Christ. 3. The perill of not endeavouring the welfare of Christs Gospel. 4. Christs withholding of nothing which makes for the exaltation of man. 5. The blessing which attends the exaltation of the Gospell.

CHAP. XI.

Proposing meanes to frame and worke the heart of man to advance Christ and his Gospell, p.79.

4. *Meanes hereof. 1. Distaste of sin. 2. Holy feare. 3. Sence of the necessity of Christ. 4. Inabling and raising the heart to a spirituall temper,* p.80,81,82,83.

CHAP. XII.

Christs being furnished with authority and ability to minister salvation is handled, p.84.

Doct. *Christ is furnished with authority and all divine abilities to minister all peace and salvation to Gods servants,* p.85.

4. *Grounds hereof. 1. Christs power. 2. Christs exaltation above all. 3. Christs repletion of all. 4. Christs proposing his Fathers glory,* p.88,89,90.

CHAP. XIII.

The dispensation of salvation by Christ is shewed, p.91.

4. *Evils of leaving Christ, and betaking our selves to humane traditions. 1. A derogation from Christs authority. 2. Self-exaltation and Presumption. 3. Disparagement of Christs wisdome. 4. Perill of the soule,* p.93,94.

Christs authority and ability presseth to 4. Duties. 1. Subiection. 2. Dependance. 3. Love. 4. Acquiescence in Christ, p.95,96, 97,98.

CHAP. XIV.

Gods dispensing of blessings by his Ministers is fully evidenced, p.99.

Note

Note. *Holy and faithfull Ministers are the instrumentall Causes of great blessings to Gods Church and servants,* p.99.
Note. *It must be the care of Ministers so to demeane themselves in their function that they prove a blessing to the people,* p 100.
Note. *The labours of Gods Ministers prove a blessing onely to such people as rejoyce in, and endeavour the advancement of the Gospell,* ib.
Doct. *God by his holy and faithfull Ministers dispenseth very great, sweet, and heavenly blessings to his Church and servants,* ib.
3. *Grounds hereof.* 1. *Gods communication of Christ to the soules of men by the labours of his Ministers.* 2. *The evils from which God delivers man by the labours of his Ministers.* 3. *The blessed estate whereinto God puts man by the Labours of his Ministers,* p.104.
6. *Communications of Christ by the Labours of Gods Ministers.* 1. *The Knowledge of Christ.* 2. *The Faith of Christ.* 3. *The Life of Christ.* 4. *The Love of Christ.* 5. *The Peace of Christ.* 6. *The whole treasury of Christ,* p.104,105.
Deliverance from 5. evils dispensed by Gods Ministers. 1. *From spirituall death.* 2. *From blindnesse.* 3. *From bondage.* 4. *From uncleannesse.* 5. *From soule-tortures,* p.106.
Man put into a condition of 6. Excellencies by the industry of Gods Ministers. 1. *Of Wisedome.* 2. *Of Sanctification.* 3. *Of Freedome.* 4. *Of Exaltation.* 5. *Of Satisfaction.* 6. *Of Duration,* p.107,108.

Chap. XV.

Opening mans unhappines not enioying Gods Ministers, p.109.
Mans estate without the Gospell an estate 1. *Of Death* 2. *Of Darknesse.* 3. *Of Servitude.* 4. *Of Emptinesse.* 5. *Of Uncleannesse.* 6. *Of Sorrowes,* p.110,111.
The folly of Estrangement from the Gospell, with the grounds and evils of it, p.112.
Cure of Non-estrangement from the Gospell urged. Evils of Estrangement opened, p.113,114,115.
Gospell not to be sleighted, worthy of full and honourable embracement, p.115.

A Table of the chiefe things contained in this Treatise on *Galathians*, Chapter 2. Verse 20.

Chap. I.

Illustrating the state of man by Sin and by Christ, and opening the scope of the Apostle, p.117,118.

Christ mans comforter, helper, happinesse, and the Authour of mans welfare, p.119,120.

Note. *Such alone as are truly sanctified and gracious people, are the compleate and proper Subject of that life which is heavenly and spirituall,* p.121.

Note. *All life is as no life, yea as a very death in comparison of a holy and gracious life,* ib.

Chap. II.

Declaring the holy mans prostration of himselfe and all that he hath under Christ, p.122.

Doct. 1. *He who lives the life of grace and true holinesse doth wholly deny himselfe, his owne counsels and affections, and altogether prostrates himselfe and all that is his under Christ Jesus,* p.123.

Chap. III.

Laying downe the grounds of Self-denyall, and putting all under the feet of Christ, p.125.

6. *Grounds hereof.* 1. *The carnality, vanity, and baseneſſe which a man sees and feeles in his owne flesh, affections, ends and counsels.*

2. *The*

2. *The holy inclination of a gracious heart unto Christ.* 3. *The vanity and nothingnesse which a gracious man sees in himselfe, and in all things without Christ.* 4. *The holy, powerfull, and universall reigne of Christ in a gracious soule.* 5. *The holy and fervent desire of a gracious soule to exalt and set up Christ.* 6. *A gracious soules acquiescence and contentation in and with the approbation of Christ,* p.126,127,128,129,131.

Chap. IV.

Discovering the danger of the want of Self-denyall, p.132.
5. *Sorts of Non-denyers of themselves.* 1. *Self-wise.* 2. *Self-willed.* 3. *Self-lusted.* 4 *Worldly minded.* 5. *Voluptuously and ambitiously affected, and superstitiously devoted,* p.133,134.

Chap. V.

Proposing the grounds or causes of mens backwardnesse in denying themselves, and putting all under Christ, p.135.
9. *Grounds hereof.* 1. *Self-prizing.* 2. *Overswaying lusts.* 3. *Inordinate disposition towards the creature.* 4. *Over-prizing of man.* 5. *Carnall judging and mistaking of Christ.* 6. *Corrupt framing and devising of false Christs, and false wayes to life.* 7. *Ignorance of the nature and sweetnesse of Christs yoake,* p.136,137,138,139.

Chap. VI.

Relating certaine very great evils and inconveniences arising from the want of Self-denyall, p.142.
9. *Evils issuing hence.* 1. *Uncapablenesse of Christ.* 2. *Alienation from the benefits and comforts of Christ.* 3. *Vanity, emptinesse and hollownesse of profession.* 4. *Subiection and abasement under the creature.* 5. *Annihilation of the fruit and benefit of Christs death.* 6. *Deprivation of the heavenly fruit and soule-refreshing comforts of Gods Ordinances.* 7. *Great and manifold losses attending the want of Self-denyall, and Subiection under Christ.* 8. *Apostacy from Christ.* 9. *Christs denyall and reie-*

tion of such as will not deny themselves for him and his sake, p.141,143,144,145.

CHAP. VII.

Perswading man to worke his heart to a full and through Self-denyall, p.147.
Qualifications of Self-denyall. 1 *Spirituall.* 2. *Voluntary.* 3. *Universall.* 4. *Continuall,* p.148.
Subiection unto Christ accompanies Self-denyall, p.149.
Qualifications of Subiection. 1. *Holy.* 2. *Cordiall.* 3. *Full.* 4. *Perpetuall,* p.149.
7. *Inducements to Self-denyall.* 1. *Christs interest in a Christian.* 2. *The relation between Christ and Christians.* 3 *Gods subiecting and putting all things under Christ.* 4. *The abuse of all things which are not made subiect and serviceable unto Christ.* 5. *Sweet and heavenly comforts arising from Self-denyall to the soule.* 6. *The mitigation and sweetning of all disasters.* 8. *The Contentation which Self-denyall ministers with the least earthly portion,* p.150,151,152.

CHAP. VIII.

Propounding certaine cleare and apparant characters of true and Christian Self-denyall, p.153.
5. *Marks or characters hereof.* 1. *Captivation of Self-reason.* 2. *Cessation from Mans owne Selfe.* 3. *Full and free application of Mans Selfe to Christ.* 4. *Humble and hearty ascribing of all Mans good to God.* 5. *A low prizing and Christian undervaluing of Mans Selfe, and all things else in comparison of Christ,* p.150.

CHAP. IX.

Setting down other marks and characters of Christian Self-denyal, p.161.
3. *Other marks.* 1. *Voluntary and cheerfull desertion and leaving off all for Christ.* 2. *Mans pleasing and delighting himselfe in Christ under the Crosse.* 3. *The prizing of Christs Crosse above the worlds Crowne.* 4. *Man making it his greatest honour to honour Christ.* 5. *A heart sincere, humble, pious, plaine, grieving,*

grieving at evill, and reioycing in good, p.162,163,164,165, 166,167.

Chap. X.

Detecting divers deceits in and about the worke of Self-denyall, p.170.

Man is apt to deceive himselfe in this worke of Self-denyall 8. *wayes, by denying himselfe.* 1. *Superstitiously.* 2. *Covetously.* 3. *Partially.* 4. *Constrainedly.* 5. *Hypocritically.* 6. *Sinisterly and politickely.* 7. *Vaine-gloriously.* 8. *Temporarily.* p.171, 172,173,174,175.

Chap. XI.

Shewing how a Christian may comfort himselfe in this worke of Self-denyall against remaining and rebelling lusts, p.176.

1. *By the troublesomnesse of them to his soule.* 2. *By the godly griefe of his heart for them.* 3. *By his holy and constant contestation against them.* 4. *By his being humbled for the want of humility.* 5. *By his frequent and fervent prayer to be purged and emptied of all pride and self-love,* p.178,179.

Chap. XII.

Laying open the shamefull and dangerous evill of Self-seeking, p.180.

Self-seeking a root of 12. *bitter branches, being* 1. *Insatiable.* 2. *Hypocriticall.* 3. *Polluting.* 4. *Alienating.* 5. *Full of unlawfull meanes.* 6. *Unthankefull and discontented.* p.44,45,46,47, 48,49,50,181,182,184,185,188,189.

Chap. XIII.

Repeating other evils of Self-seeking, p.191.

Self-seeking is 7. *Attentive to evill counsell.* 8. *Servile and abasing.* 9. *Idolatrous.* 10. *Self-loosing.* 11. *Undervaluing holy things, and* 12. *the cursed mother of many unhappy children, as* 1. *Imbondagement.* 2. *Enmity.* 3. *Cruelty.* 4. *Causelesse jealousie.* 5. *Soule-torturing griefe.* 6. *Unsuccessfulnesse, and* 7. *Loosing*

7. *Loosing the comfort of present havings,* p.192,193,194, 197,198,199,200,201.
Self-seeking how to be handled, p.201.

Chap. XIV.

Mentioning the danger of Self-admiration, p.202.
6. *Evils of Self-admiration.* 1. *Self-ignorance.* 2. *Non-apprehensivenesse of the perfections of God, and beauties of Christ.* 3. *Ingratitude and Sacrilege.* 4. *Uncapablenesse of Christ.* 5. *Alienation from God.* 6. *Shame and confusion.*
Cure of Self-admiration prescribed, p.203,204,205, 206.

Chap. XV.

Handling the danger of Self-exaltation, p.207.
9. *Evils of Self-exaltation, being* 1. *The root of many fowle impieties.* 2. *The Patron and protector of all other vices.* 3. *The most invincible of all vices.* 4. *The corrupter and destroyer of all other gifts.* 5. *Keeping the soule barren.* 6. *Abusing God.* 7. *Self-deceiving.* 8. *Shamefully abasing man.* 9. *Alienating from Heaven,* p.208,209,210,211,212,213, 214,215.

Chap. XVI.

Opening the grounds of mans proneness to exalt himself, and backwardnesse to exalt and set up Christ, p.215.
5. *Grounds hereof.* 1. *Mans ignorance of his owne corrupt and base estate.* 2. *Mans inconsiderateness of his receivings.* 3. *Forgetfulness of mans place and station.* 4. *Misprision of the true glory of man.* 5. *Unsensiblenesse of the unhappy fruits of Self-exaltation,* p.215,218.
Self-exaltation cured by 7. *considerations.* 1. *God makes the difference.* 2. *Not the having, but the well using of the gift is the honour of the receiver.* 3. *Gifts puffing up, prove a curse.* 4. *Mans tenure is a tenancy at will.* 5. *The glory and fulness of man is Christ.* 6. *The issue of all is not so much dependent upon the excellency of mans abilities, as upon the all-disposing hand of God.* 7. *Sudden*

7. *Sudden and unexpected changes, may and often doe come,* p.219,220.

Chap. XVII.

Rehearsing the prerogatives and priviledges of Self-denyall, and their happinesse who deny themselves, p.221.
7. *Prerogatives of Self-denyall.* 1. *Full and comfortable fruition of Christ.* 2. *Invincibleness in assaults.* 3. *Endearement of man to God.* 4. *Exaltation of man.* 5. *Sweet and blessed freedome.* 6. *Peaceableness.* 7. *Fruitfulness in all graces,* p.222, 223, 224, 225.

Chap. XVIII.

Manifesting mans having of spirituall life not of himselfe but of Christ, p.228.
Doct. *It is plaine and manifest to the experience of Gods children, that they have not the life of grace and holinesse from themselves but from Christ Jesus,* p.230.
Grounds hereof, ib.
Such as have no experience of new life are no children of God, p.231.

Chap. XIX.

Demonstrating Christs being the Authour of spirituall life, p.232.
Doct. *Christ is the Authour of spirituall life to all Gods children,* ib.
6. *Grounds hereof.* 1. *Mans Alienation from the life of grace.* 2. *Christs Ordination to ministery life.* 3. *The insufficiency of any created power to give life.* 4. *The excellency of spirituall life.* 5. *The Medium of spirituall life.* 6. *The opposition made against the working of spirituall life,* p.233, 234, 236.

Chap. XX.

Declaring mans inability to quicken himselfe, perswading to come to Christ, shewing the unworthinesse of his services without Christ, p.239.

Mans inability to quicken himselfe made apparant. 1. *By having no principle of grace.* 2. *By his utter blindnesse.* 3. *By his declination of the meanes of grace.* 4. *By his enmity against the ministery.* 5. *By the sweetnesse of sin to his palate.* 6. *By his dishonourable opinion of holinesse,* p.149.

Men without Christ dead men. For 1. *Blindnesse.* 2. *Unsensiblenesse.* 3. *Weaknesse.* 4. *Separation from Christ.* 6. *Growing worse and worse,* p.242.

Mans best works without dead works. 1. *Proceeding from a corrupt principle.* 2. *Morall and not spirituall, formall and not powerfull.* 3. *Cold.* 4 *Tending to base ends,* p.242,243.

The praise of spirituall life due to Christ, p.244.

Chap. XXI.

Shewing that Christ liveth in all Gods children, p.246.

Doct. *Christ lives in Gods children by his holy and powerfull work of Sanctification,* p.247.

5. *Grounds hereof declaring Christs living in Gods children.* 1. *By way of Originall.* 2. *By way of Coniunction.* 3. *By way of Influence.* 4. *By way of Gubernation.* 5. *By way of preservation,* p.248,249,250,251.

Chap. XXII.

Describing what is the living of Christ in Gods children, with the manner of it, p.252.

The manner of Christs beginning to live in man, is 1. *By awakening man.* 2. *By humbling man.* 3. *By making man restlesse untill he is translated out of his corrupt estate.* 4. *By the Revelation of himselfe in man.* 5. *By working a gracious change in man,* p.253,254,255,256.

Chap. XXIII.

Manifesting the nobleness of a Christian life above all other lives, p.258.

The honourablenesse of Christian life evidenced, 1. *By the originall.* 2. *By the nature.* 3. *By the rarity.* 4. *By the pleasantnesse of it.* 5. *By the dignity to which it exalteth.* 6. *By the lownesse of mans estate without it.* 7. *By mans honourable walking in whom Christ*

Christ liveth. 8. *By the terme to which a Christian liveth,* ib.
Living to God, what, 259,260,261,262.

Chap. XXIV.

Causes obscuring the honourable life of a Christian are laid downe, p.164,165.
7. *Causes hereof.* 1. *Secrecy of spirituall life.* 2. *Ignorance of carnall men.* 3. *Reproach.* 4. *Remaining corruption.* 5. *Misiudging.* 6. *Base outside.* 7. *Afflictions,* p 266,267.

Chap. XXV.

Proving the life of a Christian to be a cheerfull life, p.269.
In the life of a true Christian there is a 7. fold ioy, the ioy 1. *Of Life.* 2. *Of Light.* 3. *Of Liberty.* 4. *Of Victory.* 5. *Of Regeneration and Son-ship.* 6. *Of Riches.* 7. *Of Peace,* p.270,271.
8. *causes or grounds of Sorrow in Gods children.* 1. *Remaining corruption.* 2. *Particular aberrations.* 3. *Satans assaults.* 4. *Impiety of others.* 5. *Foresight of future calamities.* 6. *Sence of Churches miseries,* p.272,273,275.

Chap. XXVI.

Christs living in man characterized, p.276.
10. *Characters of Christs living in man.* 1. *Purity of conversation.* 2. *Mans invincible nesse.* 3. *Preservation from sinne and the world.* 4 *Expulsion of what is contrary to Christ.* 5. *Embracement of what suites with Christ.* 6. *Thriving by the Ordinances.* 7. *The sweet relish of Christ to the soule.* 8. *Heavenly heate.* 9. *High prizing of Christ.* 10. *Care to keep Christ,* p.276, 278,279,280,281.

Chap. XXVII.

Exhorting to discerne Christ living in us, p.284.
Latitudes of Christs living in man, p.285.
All things vaine and uncomfortable not discerning Christ living in them, p.123.

A Table of the chiefe things contained in the Treatise on the second of the *Ephesians*, Ver. 12.

Chap. I.

Shewing mans Alienation from Christ, misery without Christ, and opening the Scope of the words, p. 191.
Note. *The time and season of mans being without the Gospell, and under the power of his corruption, is of all times and seasons the most unhappy and miserable,* p. 294.
Note. *All men abiding under the power of their corruption are without exception miserable,* p. 294.
Doct. 1. *All men in their naturall and corrupt condition are altogether strangers to Christ Jesus,* p. 295.
Mans Alienation from Christ illustrated, p. 294.

Chap. II.

Laying downe 4. grounds of carnall mans Alienation from Christ, p. 297.
1. *Plenary Subiection under sinne.* 2. *Mans uncapablenesse of Christ.* 3. *The Worlds full possession of carnall man.* 4. *Carnall mans repugnancy against Christ,* p. 298, 299, 300.

Chap. III.

Setting open the dolefulnesse and danger of mans estate without Christ, p. 302.
Man Without Christ is without Life, Without Light, without grace,

grace, without liberty, without acceptation with God, without ſpirituall beauty, without honour, without peace, without protection, ſupportation, remiſſion, bleſſing, and ſalvation, p. 303, 304. to 311.

Chap. IV.

Declaring mans great cauſe of humiliation for being without Chriſt, and alſo diſcovering the cauſe of mans undervaluing Chriſt, p. 312.

Latitudes of carnall mans being without Chriſt, p. 313. to 320.

Grounds of diſeſteeming Chriſt, want of knowledge, no taſte of Chriſt, no love to Chriſt, no pleaſure in Chriſt, no longings after Chriſt, ib.

Chap. V.

Opening the folly of man in reſtraining his ſinne, and contenting himſelfe without Chriſt, p. 321.

5. *characters of mans being without Chriſt.* 1. *His being without the ſpirit and grace of Chriſt*, p. 322. 2. *His Subiection under any luſt*, p. 323. 3. *His confinement of himſelfe within himſelfe*, p. 324. 4. *By a fourefold fulneſſe.* 1. *Self-fulneſſe.* 2. *Fulneſſe of ſin.* 3. *Fulneſſe of man.* 4. *Fulneſſe of the world.* 5. *Mans ſpirituall emptineſſe of Chriſt, as of the life, knowledge, power, liberty and love which Chriſt diſpenſeth*, 326, 327, 328, 332, 333.

Chap. VI.

Exhorting to come out of our naturall and corrupt eſtate, p. 337.

Evils of mans corrupt eſtate, barrenneſſe, exilement from God, enmity againſt God, ſlavery to Satan, the world and corruption, curſes and woes, p. 339.

Meanes of freedome from this corrupt eſtate, attendance on the word, godly ſorrow for ſin, frequent and ſerious view of the evill of this corrupt eſtate, and addreſſement to Chriſt by faithfull and fervent prayer, p. 341.

Chap. VII.

Perſwading to thanksgiving for deliverance out of our naturall and

and corrupt estate, p.344.
Deliverance from the state of corruption is the choiseſt of all deliverances, being a deliverance of the greateſt coſt, arguing the ſweeteſt and ſureſt love, freeing from the greateſt evils, and reſtoring to the choiſeſt happineſſe, p.346.

Chap. VIII.

Shewing how all Gods people are but one, p.348.
Doct. *All Gods faithfull are a ſpirituall and myſticall Commonwealth,* p.348.
Gods Church a myſticall Common-Wealth in 7. reſpects. In reſpect of multitude. In reſpect of obligation. In reſpect of ſubjection. In reſpect of common intereſt. In reſpect of conſtitution and compoſition. In reſpect of ſeparation and diſtinction, and in reſpect of unity, p.349.

Chap. IX.

Perſwading Subjection under one head, Submiſſion to one Law, and unity between our ſelves, p.352.
Qualifications of Subjection, ſpirituall, cordiall, voluntary, univerſall and conſtant, p.352.
The Word of God a ſure, a perfect, a profitable word, ib.
Mixing of humane inventions with Gods Word and Worſoip perilous, ib.
Unity in iudgement, in affection, in Religion, and in oppoſing ſin and Satans Kingdome, ib.

Chap. X.

Preſſing the ſeeking of the welfare of Chriſts Church, p.358.
Inducements to ſeeke the welfare of Chriſts Church, Gods iniunction, relation, fellow-feeling, attendant bleſſing, dependance of ours upon the Churches welfare, our ſubiection to changes, and the acceptableneſſe of this worke with God, ib.

Chap. XI.

Treating of carnall mans alienation from Chriſts Church, p.360.

Doct.

Doct. 3. *All prophane and carnall persons are aliens to the true Church of Christ, and all the spiritual priviledges thereof*, p. 50, 51.

Communion with carnall men to be shunned, p. 361.

Carnall men aliens to Gods children, having neither the same parent, the same head, nor the same gracious qualities, ib.

Chap. XII.

Laying downe the grounds of carnall mans alienation from the true Church of Christ, p. 161.

5. *Grounds hereof.* 1. *Alienation from the head of the Church.* 2. *Want of the seed of the Church.* 3. *Privation of the qualities of the Church.* 4. *Exclusion from the covenant of the Church.* 5. *Estrangement from the life, light, faith, liberty, wedlocke, and receivings of the Church*, p. 364, 365, 366.

Chap. XIII.

Discoursing of the unhappy condition and impossibility of their salvation who are strangers to the true Church, p. 369.

He that is a stranger to the true Church, is a stranger 1. *To Christ.* 2. *To the promise of grace.* 3. *To the love of Christ.* 4. *To the presence of Christ.* 5. *To the communications of Christ, and* 6. *To the protection of Christ*, p. 370.

A stranger to the Church, a stranger to salvation, being without God, without Christ, and without regeneration, p. 371.

Chap. XIV.

Discovering the vanity of carnall mans applauding and pleasing himselfe with being borne within the Church, and exhorting to sanctification, p. 372.

A man living within the Church in prophanenesse is 1. *An unbeleever.* 2. *A very hypocrite.* 3. *A defiler of things sacred.* 4. *A scandall to the Church.* 5. *Lyable to the severest condemnation*, p. 374.

Comfortable fruits of holinesse, ib.

Chap.

Chap. XV.

Handling corrupt and carnall mans estrangement from the covenant of grace. p.376.
Doct.4. *All corrupt and carnall persons are strangers to Gods covenant of Grace and salvation by Christ,* ib.
6.*Grounds of carnall mans alienation from the covenant of Grace.* 1.*Ignorance.* 2.*Alienation from Christ.* 3.*Enmity against God.* 4.*Agreement with sin,* 5.*Absence of the Spirit.* 6.*Want of faith and obedience,* p.377.

Chap. XVI.

Displaying the misery and uncomfortablenesse of mans estate without the covenant, p.385.
Man without the covenant is 1.*A stranger to Christ.* 2.*Empty of heavenly gifts.* 3.*Without Gods gracious protection.* 4.*Without spirituall title to any good thing.* 5.*Without the blessing of God, and* 6.*Without peace.*

Chap. XVII.

Proposing certaine marks and characters of mans being within the covenant, p.388.
Mans being in the covenant evidenced. 1.*By Gods being all in all unto man.* 2.*By mans full application of himselfe to God.* 3.*By mans participation of the benefits compriſed under the covenant, as* 1.*The donation of the Spirit.* 2.*Communion with the Saints.* 3.*Regeneration.* 4.*Spirituall Liberty.* 5.*Perseverance,* p.389.
Exhortation to get interest in the covenant, p.394.
Meanes interesting in the covenant. 1.*Forsaking of sin.* 2.*Forsaking of our selves.* 3.*Relinquishment of the world.* 4 *Reiection of intimate communion with carnall people.* 5.*Attendance on the Word.* 6.*Ready and full receiving of Christ,* p.395.

Chap. XVIII.

Declaring the misery of naturall Man without hope, p.399.

Doct.

Doct. *Corrupt and carnall man hath no true and assured hope of salvation,* p 400.

Grounds hereof. 1. *His uncapablenesse of Christian Hope.* 2. *His want of the instrumentall cause of Hope.* 3. *His alienation from the pillars of Hope.* 4. *His estrangement from the way to salvation,* p.400,401,402.

CHAP. XIX.

Shewing the false props upon which carnall men build their hopes, p.401.

1. *Superstitious observations.* 2. *A formall profession.* 3. *Elymosinary duties.* 4. *Not being so bad as others.* 5. *The mercies of God and merits of Christ.* 6. *Humiliation and Repentance.* 7. *Their reformations* 8. *Their duties,* p.404,405,406,407, 408,409.

CHAP. XX.

Shewing how a man may discerne the soundnesse of his hope, p.411.

1. *By preparation to Christ.* 2. *By a constant study and practise of holinesse.* 3. *By a holy patience towards God.* 4. *By a delight in God and Christ.* 5. *By a holy security.* 6. *By thinking lowly of our selves, and highly of Christ,* p.411,412,413,414.

CHAP. XXI.

Declaring mans estraugement from God. p.415.

Doct. *Man in his carnall estate is altogether estranged from God,* p.416.

Grounds hereof. 1. *His opposition and contrariety to God.* 2. *His estrangement from the life of God.* 3. *His estrangement from the knowledge of God.* 4. *His estrangement from the love of God.* 5. *His estrangement from the spirituall ministrations of God.* 6. *His estrangement from Christ.* 7. *His estrangement from the remembrance of God,* p.417,418,419,420,421,422.

CHAP. XXII.

Opening the Atheisme of man, and the hainousnesse thereof, p.423.

Atheists

Atheists in opinion, ib.
Atheists in practise, p.424.
Atheisme in practise demonstrated. 1.*By Loose living.* 2.*Secret sinning.* 3.*Fewlesnesse of judgements.* 4.*Seldome and cold praying.* 5.*Sleighting of divine knowledge,* p.424,425.
Evils of being without God. 1.*Full of Satan.* 2.*Full of World.* 3.*Full of sin.* 4.*Full of curses.* 5.*Naked of all true good,* p.427,428,429.

Chap. XXIII.

Declaring the God-head. 1.*By Scripture.* 2.*By the booke of nature,* p.431,432,433,434,435,436.
Benefits of perswasion that God is, 437,438,439.
Excellency of interest in God, p.439,440.

FINIS.

Errata in the first Treatise.

For imply *read* imploy *pag* 2 *line* 20. for grace *r* peace, *p* 8 *l* 16. for love, *r.* live, *p* 17 *marg.* for ministry, *r.* Ministers *p.* 31 *l.* 17. for repairing *r.* preparing *p.* 26 *l.* 4. *del.* of *p.* 28 *l.* 30 between object and the insert of *p.* 33 *l.* 13 for man, *r* in all, *p* 34 *l* 4 for things *r.* springs, *p* 40. 31. for their *r.* the *p* 42 *l.* 1. the, *r* ye, *p.* 42 *l.* 23. for Redeemer, *r.* redeemed *p.* 65, *l.* 18. for exinanition, *r.* exinanition, *p.* 77 *l.* 1. for reasoning. *r* raising, *p* 83. in the superscription. *p.* 94. at the end of line 17 insert wisedome for every *r.* very, *p* 100. *l* 15 for the work faith, *r* they work faith, *p* 105. *l.* 1. for without, *r.* with. *p.* 118 *l.* 10 for blessings *r.* tokings, *p.* 121 *l* 10. for where *r.* when, *p* 122. *l.* 32. for conveyed, *r.* conveyeth *p.* 125 *l* 10 for head, *r* bread, *p.* 125 *l* 23.

Errata in the second Treatise.

For love, *r* leave, *p* 125 *l.* 23. for presence, *r* present *p.* 136 *l* 16. for its, *r* is *p* 138 *l* 1. for overpiercing, *r.* overprizing, *p.* 138 *l.* 27. for us, *r.* them, *p.* 147. *l.* 20. for doner, *r.* dbuer, *p.* 149 *l* 32. for here, *r.* not. *p.* 150. *l.* 13. for Israel, *r.* Egypt. *p.* 159 *l.* 6 for obscuring, *r* off-skouring, *p* 160 *l.* 28. for cause, *r* effect, *p.* 196 *l.* 15. for that, *r* thus, *p.* 230. *l.* 32.